

THE *14. 10.*
MOTHERS
BLESSING:

OR,
The godly Counsell of
a Gentlewoman, not long
since deceased, left behind her
for her Children.

Containing many good exhortations
and good admonitions profitable
for all Parents, to leave as a
Legacy to their Children.

By *M^{rs}.* DOROTHY LEIGH.

PROV. L. 8.

My sonne, heare the instruction of thy
father, and forsake not the law of
thy mother. 149. 104

LONDON:

Printed for *Robert Abot*, and are to be
sold at his Shop, at the Beare in *Pauls*
Church-yard. 1633.

THE
MOTHERS
BLESSING

Theology Council of
a good woman not less



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TO
THE HIGH
AND EXCEL-
LENT PRINCESSE,
the Lady ELIZABETH
her Grace, Daughter to the
high and mighty King of Great
Britaine, and Wife to the Illustri-
ous Prince, the Count Pala-
tine of the Rhine.

D. L. Wisheth all Grace
and prosperity here, and Glo-
ry in the world to come.

Most Worthy and Re-
nowned. Princessse, I
being troubled and wearied
with feare, lest my children
A 2 should

The Epistle

should not finde the right
way to Heauen, thought
with my selfe, that I could
doe no lesse for them, than
euery man will doe for his
friend, which was to write
them the right way that I
had truly obserued out of
the written Word of God,
lest for want of warning,
they might fall where I
stumbled, and then I should
thinke my selfe in the fault,
who knew there were such
downe-falls in the world,
that they could hardly
climbe the Hill to Heauen
without helpe, and yet had
not told them thereof. Where-
fore I writ them the right
and

Dedicatory.

and ready way to Heaven,
well warranted by the Scrip-
tures of the Old and New
Testament, which is the
true Word of God, and told
them how many false paths
they should finde, how they
should finde them, and what
care they should haue to
shunne them: if they tooke
a false way, what a trouble
they should haue in turning
again, what danger if they
went on: and of many doubts
which the world would
make without a cause, and
how silent it would bee in
danger. Thus when I had
written vnto them of these
things, I was at much peace,

The Epistle

quiet and contentment.

But as no contentment in the world continueth long; so suddenly there arose a new care in my minde, how this Scrole should bee kept for my children: for they were too young to receiue it, my selfe too old to keepe it, men too wise to direct it to, the world too wicked to endure it. Then in great griefe I looked up to Heauen, from whence I knew commeth all comfort; and looking up, I saw a most angelicall Throne of Princely Peeres, and peerelesse Princes prepared for heauen, and yet by the appointment of
God

Dedictory.

God were here to comfort
us on the Earth.: then I
perceined that this Throne
was the ioy of England;
then I considered, that the
highest bloud had the lowest
minde; then I saw Humi-
littie looking downward,
while the sweet st ps of her
vertue grew upward: then,
even then, Princely Ladie, I
beheld your milde and cour-
teous countenance; which
shewed, your heart was bent
to doe good to all. Where-
fore, without feare, and
with much faith, I adven-
tured to make your Grace
the Protectresse of this my
Booke, knowing that if you

A 4 would

The Epistle

would but suffer your name
to bee seene in it, Wisedome
would allow of it, and all the
wicked winde in the world
could not blow it awry. The
Lord multiply his Graces
more and more on you, and
vouchsafe vnto you a nume-
rous posteritie; in whom
your Grace may receiue much
ioy and comfort, and Gods
Church, and true Religion,
continuall defence and pro-
pagation.

Your Graces in all
humble and ob-
seruant duty:

D. L.



TO MY BELOVED
Sons, GEORGE, IOHN, and
WILLIAM LEIGH, all
things pertaining to life
and godliuesse.

MY Children, God hauing
taken your father out of
this vale of tears, to his euerla-
sting mercy in Christ; my selfe
not only knowing what a care
he had in his life-time, that you
should bee brought vp godlily,
but also at his death, being char-
ged in his Will, by the loue and
duty which I bare him, to see
you well instructed & brought
vp in knowledge, I could not
chuse but seeke (according as I

The M O T H E R

was in duty bound) to fulfill his wil in al things, desiring no greater comfort in the world, than to see you grow in godliness, that so you might meet your father in Heauen, where I am sure he is, my selfe being a witnesse of his faith in Christ. And seeing my selfe going out of the world, and you but coming in, I know not how to performe this duty so well, as to leaue you these few lines, which will shew you as well the great desire your father had both of your spiritual and temporall good, as the care I had to fulfill his will in this; knowing it was the last datie I should performe vnto him. But when I had written these things vnto you, and had (as I thought) somthing fulfilled your fathers
re-

to her three Sonnes.

request, yet I could not see to
what purpose it should tend,
vntlesse it were sent abroad to
you: for should it bee left with
the eldest, it is likely the youn-
gest should haue but little part
in it. Wherefore setting aside
all feare, I haue aduentured to
shew my imperfections to the
view of the world, not regar-
ding what censure for this shal
be laid vpon me, so that herein
I may shew my selfe a louing
Mother, and a dutifull Wife.
And thus I leaue you to the pro-
tection of him that made you,
and rest till death,

*Your fearefull, faithfull, and
carefull Mother.*

D L.

Counsel



Counsell to my Children.

MY Sons, the readers of this Booke,
I doe you not entreat
To beare with each misplaced word:
for why? my payn's as great
To write this little Booke to you,
(the world may thinke indeed)
As it will be at any time
for you the same to read.
But this I much and oft desire,
that you would doe for me,
To gather honey of each flower,
as doth the lab'rous Bee.
Shee looks not who did place the Plant,
nor how the flower did grow;
whether so stately up aloft,
or neare the ground below.
But where she findes it, there she workes,
and gets the whole some food,
And

Counsell to my Children.

And beares it home, and tyes it up,
to doe her Countrey good,
And for to serue her selfe as need,
when Winter doth begin:

When stormes and tempest is without,
then she doth finde within,

A sweet and pleasant wholesome feed,
a house to keepe her warme,
A place where softly shee may rest,
and be kept from all harme.

Except the Bee that idle is,
and seekes too soone for rest,
Before shee filled hath her house,
whereby her state is blest.

And then as shee did rest too soone,
too soone she sorrow knowes:
When stormes and tempests are without,
then she her selfe bestrowes:
Shee looketh out, and seeth death
ready her to deuoure,
Then doth she wish that shee had got
more of the wholesome slowre.

For

Counsell to my Children.

For why, within, her store is spent,
before the winter is past:
And shee by no means can endure
the stormy winters blast.
Shee looketh out, and seeth death,
and finde: no lesse within:
Then too too late for to repent,
you see she doth begin.

Therefore see you not idle be,
this I would haue you know,
Be sure still that the ground be good,
where on the Plant doth grow:
Then gather well, and lose no time,
take heed now you doe see,
Lest you be unprouided found,
as was the idle Bee.

D. L.

The

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THE



THE MOTHERS BLESSING.

CHAP. I.

*The occasion of writing this
Booke, was the consideration
of the care of Parents for
their children,*

MY Children, when I
did truly weigh,
rightly consider, and like-
wise perfectly see the great
care, labour, trauel, and con-
tinuall study, which parents
take to enrich their chil-
dren : some wearing their
bodies

bodies with labour, some breaking their sleepes with care, some sparing from their owne bellies, and many hazzarding their soules, some by libertie, some by simonie, others by perjury, and a multitude by vsury; some stealing on the Sea, others begging by Land portions from euery poore man, not caring if the whole Common-wealth be impoverished, so their children be enriched: for themselves they can bee content with meat, drinke, and cloth, so that their children, by their meanes, may be made rich; alwayes abusing this portion of Scripture, *He that provideb not for his owne Family, is worse than an Infidell;*

1 Tim. 5. 8.

cue 1

ever seeking for the temporall things of this World, and forgetting those things which be eternall. When I considered these things, I say, I thought good (being not desirous to enrich you with transitorie goods) to exhort & desire you to follow the counsell of Christ:

First seeke the Kingdome of God and his righteousness, and then all these things shall be administered unto you,

Mat. 6.33.

CHAP. 2.

The first cause of writing, is a motherly affection.

BUt lest you should marvel, my children, why I doe not, according to the vsuall custome of Women, exhort you by words & admoniti-

monitions, rather than by writing: a thing so vnusuall among vs, and especially in such a time, when there be so many godly bookes in the world, that they mould in some mens Studies, while their Masters are mard, because they will not meditate vpon them, as many mens garments moth-eate in their Chests, while their Christian Brethren quake with cold in the street for want of couering; know therefore that it was the motherly affection that I bare vnto you all, which made me now (as it often hath done heretofore) forget my selfe in regard of you, neither care I what you or any shall thinke of me,

me, if among many words I may write but one sentence which may make you labour for the spirituall food of the soule, which must be gathered every day out of the Word, as the children of Israel gathered Manna in the Wildernesse. By the which you may see it is a labour: but what labour? A pleasant labour, a profitable labour; a labour, without the which the soule cannot live. For as the children of Israel must needs starue, except they gathered every day in the Wildernesse and fed of it: so must your soules, except you gather the spirituall Manna out of the Word every day, and feed of it continually: for

as they by this Manna comforted their hartes, strengthened their bodie, & preserved their liues ; so by this heavenly word of God, you shall comfort your soules, make them strong in faith, and grow in true godlines ; and finally, preserve them with great ioy, to euerlasting life, through faith in Christ : whereas, if you desire any food for your soules that is not in the written Word of God, your soules dye with it, euen in your hearts and mouthes : euen as they that desired other food, dyed with it in their mouthes, were it neuer so dainty ; so shall you, and there is no recoverie for you.

CHAP.

C H A P . 3 .

*The best labour is for the food
of the soule.*

OH my children, is not
this a comfortable la-
bour? Our Saniour Christ
saith, *Labour not for the meat
that perisheth, but for the meat
that endureth to everlasting
life*: and yet I see, and feare
you shall see, how many
there be that crosse Christ
in these words; nay, rather
crosse themselves: for con-
trary to our blessed Sani-
ours counsell, they labour
for the meat that perisheth,
and in the meane time they
lose the food of euerla-
sting life. This (my belo-
ued sonnes, and deare chil-
dren) this is the cause that
maketh

1oh. 6. 27.

maketh me so much to fear
you, and those who hereaf-
ter shall come of you, be-
cause I see so many that re-
gard not the words of our
Saulour Christ, who came
from the high Throne of
God, & preached to vs, and
prayed for vs, and tooke our
flesh vpon him, and kept vs
without sinne, refusing no
company, healing euery
sicknesse and disease, fed the
hungry, gaue pardon to
euery sinner that would but
aske it, died for vs, endured
the paines of Hell for vs,
yea, more then this, euen in
our owne flesh he overcame
sinne, death, and Hell; yea,
and more then this, also he
carried our flesh into Hea-
uen in the sight of many, &
there

there keeps it, and is become a Mediatour for vs in it; he ioyned himselfe to vs in our Flesh, as it is written, *Hee tooke our flesh upon him:* hee taught vs to ioync our flesh vnto him by Faith, that *where he is, there wee might be with him also:* and if we will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankfull shall we shew our selues?

Heb. 2. 14

Ioh. 17. 14

My deare children, haue I not cause to feare? the holy Ghost saith by the Prophet, *Can a Mother forget the Childe of her wombe?* As if he should say, Is it possible that she which hath carried her Childe within her so

Esa. 49. 15

B neare

neere her heart, and brought
it forth into this World
with so much bitter payne,
so many groanes and cries,
can forget it? Nay rather,
will she not labour now till
Christ be formed in it? Will
shee not blesse it euery time
it suckes on her brest, when
shee feeles the blood come
fro her heart to nourish it?
Will shee not instruct it in
the yoath, and admonish it
in the age, and pray for it
continually? Will shee not
bee afraid that the childe
which shee endured such
paine for, should endure
endlesse pain in Hell? Could
S. Paul say vnto the *Galati-
ans*, that were but strangers
to him concerning the flesh
only, he had spent som time
amongst

amongst the, to bring them
to the profession of the
truth, from which he feared
they would fall? and could
he, I say, write vnto them,
My little Children, of whom
I doe trauell againe in birth,
untill Christ bee formed in
you? And can any man
blame a Mother (who in-
deede brought forth her
Childe with much paine)
though she labor againe till
Christ be formed in them?
Could *S. Paul* with himselfe
separated from God for his
brethrens sake? and will not
a Mother venture to offend
the world for her childrens
sake? Therefore let no man
blame a Mother, though she
something exceed in wri-
ting to her Children, since

Gal. 4: 19

Rom. 9. 3.

euery man knowes that the
 loue of a Mother to her
 children, is hardly contain-
 ed within the bounds of
 reason. Neither must you,
 my sons, when you come to
 be of iudgement; blame me
 for writing to you, since
 Nature telleth mee, that I
 cannot long bee here to
 speake vnto you, and this
 my minde will continue
 long after mee in writing;
 and yet not my minde, but I
 seeke to put you in mind of
 the words of our Sauour
 Christ, which saith, *Labour*
not for the meat that perish-
eth, &c. where you see that
 the food of the soule is to
 bee gotten by labour, *Why*
stand you here (saith Christ?)
 Here is no time to bee
 idle:

Ioh. 6. 27.

Mat. 20. 6.

idle: they that wil rest with Christ in heauen, must labour to follow him here on earth. *Blessed are the dead which dye in the Lord, for they rest from their labour.*

Reu. 14. 13

Thus you see, if you will go to the place which Christ hath bought for you, you must labour to follow Christ: he laboured to get it for you, or else all your labour would haue beene as nothing; and now you must labour to lay hold on him, or else all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they leaue Christ, and take hold of traditions: and a number loyter, and by that meanes neuer get hold on

B 3 Christ.

Ioh. 5. 35.

Christ. And this is the cause why I write vnto you, that you might neuer flye from him with the one, nor yet loyter with the other; but that you might learne to follow him, & to take hold of him in the written word of GOD, where you shall find him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures,* (saith hee) *for they testifie of mee.* Labour therefore that you may come vnto Christ.

C H A P. 4.

The second cause is, to stirre them vp to write.

THe second cause, my sons, why I write vnto you (for you may think that had I had but one cause, I would

would not haue changed the vsuall order of women) is needfull to bee knowne, and may doe much good. For where I saw the great mercy of GOD toward you, in making you men, and placing you amongst the wise; where you may learne the true written word of God, which is the path-way of all happinesse, and which will bring you to the chiefe Citie, new Ierusalem; and the seuen liberal Sciences, whereby you shall haue at least a superficial sight in all things: I thought it fit to giue you good examp'e, and by writing to entreat you, that when it shall please God to giue both vertue and grace

with your learning, he ha-
uing made you men, that
you may write and speake
the word of God, without
offending any, that then you
would remember to write
a booke vnto your Children
of the right and true way to
happinesse, which may re-
maine with them and theirs
for euer.

CHAP. 9.

*The third cause is, to moue
women to be carefull of
their children.*

THE third is, to encou-
rage Women (who, I
feare, will blush at my bold-
nesse) not to be ashamed to
shew their infirmities, but
to giue men the first and
chiefe place: yet let vs labor
to

to come in the second : and because we must needs confesse that sin entred by vs into our posterity : let vs shew how careful we are to seeke to Christ, to cast it out of vs and our posterity, and how fearefull wee are, that our sin should sinke any of them to the lowest part of the earth ; wherefore let vs call vpon them to follow Christ who wil carry them to the height of Heaven.

C H A P. 6.

The fourth cause is, to arme them against pouerty.

THe fourth cause is, to desire you, that you wil neuer feare pouerty, but alwayes know it is the state of the Children of God to

Ioh. 12. 8.

bee more in the world. Christ saith, *Yee shall haue the poore with you alwayes.*

Mat 19. 24

It may be, he hath appointed you or yours to bee of this poore number. Do not strue against Christ. *It is as hard (saith hee) for a rich man to enter in Heauen, as for a Camell to goe thorow the eye of a Needle.*

Iam. 5. 2.

S. Iames saith, *Woe be to you that are rich.* S. Paul saith, *The desire of money is the root of all euill.*

1 Tim. 1.

6. 10.

Which if it bee true, as it is not to bee doubted of, and you feare pouerty, then it doth necessarily follow, that you will desire the root of all euill, which is mony; and so become good for nothing. The feare of pouerty maketh men runne in-

into a thousand sins, which nothing else could draw them to : for many fearing the cold storms of posterity, which neuer last long, run on to the hot fire of Hell, which neuer hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the feare of pouerty : wherefore I will speake more of that afterwards : onely I now say, Feare not to be poore with *Lazarus*, but feare a thousand times to be rich with *Dines*.

CHAP. 7.

The first cause is, not to feare death.

THe first cause is, to desire you neuer to feare death, for the feare of death hath

Mat. 16. 30

hath made many to deny the knowne truth, and to haue brought a heauy iudgment of God vpon themselves. A great reason why you should not feare death, is, because you can by no meanes shunne it, you must needs endure it: and therefore it is meete that you should be alwaies prepared for it, and neuer feare it. *He that will saue his life, saith Christ, shall lose it, and he that will lose his life for my sake and the Gospels, shall finde it.* Doe not feare the paines of death, in what shape soeuer he come: for perhaps thou shalt haue more paines vpon thy bed, & be worse provided to beare them, by reason of some grieuous sicknesse, then

then thou art like to feele,
 when G O D shall call thee
 forth to witnesse his truth.
 The onely way not to feare
 death, is alwaies to be pro-
 uided to dye. And that thou
 mayest alwayes be provided
 to dye, thou must be conti-
 nually strengthening thy
 faith with the promises of
 the Gospel, as, *Hee that li-
 ueth and beleueth, shall not
 dye: and though he were dead,
 yet shall he liue. Meditate in
 the Law of the Lord, day and
 night, (as the Psalmist saith)*
 and then thou shalt be fit to
 bring forth fruit in due sea-
 son: then shalt thou be fit to
 serue G O D, thy King, and
 Country; both in thy life &
 in thy death, & alwaies shalt
 shew thy selfe a good mem-

ber

Ioh. 11. 25,
26.

Psalm. 1.

Rom i 4.8.

ber of Iesus Christ, a faithfull subiect to thy Prince, and alwayes fit to gouerne in the Christian Commonwealth, and then thou maist faithfully and truely say, *Whether I liue or dye, I am the Lords.* But without continuall meditation of the Word, this cannot be done. And this was one of the chiefe causes why I write vnto you, to tell you that you must meditate in the Word of God: for many reade it, and are neuer the better for want of Meditation. If ye heare the Word, and read it without meditating thereon, it doth the soule no more good, then meat and drinke doth the body, being seene and felt,
and

and neuer fed vpon : For as the body wil dye, although it see meat ; euen so will the soule, for al the hearing and reading of the Word, if that yee doe not meditate vpon it, and gather Faith, and strengthen it, and get hold of Christ; which if ye doo, Christ wil bring you to the Kingdome of his Father; to which you can come by no meanes, but by faith in him.

C H A P. 8.

*The sixth cause is, to perswade
them to teach their Children.*

THE sixth reason is, to entreat and desire you, and in some sort to command you, that all your children, be they Males or Females,
may

may in their youth learne to
read the Bible in their own
mother-tongue; for, I know
it is a great helpe to true
godlinesse. And let none of
you plead poverty against
this; for, I know, that .f you
be neither couetous, prodi-
gall, nor idle, either of
which sins will let no ver-
tue grow where they come,
that you need not faile in
this: but if you will follow
the Commandement of the
Lord, and labour six dayes,
and keepe the senenth holy
to the Lord, and loue him
with all your heart, soule,
and strength, you will not
only be willing, but also able
to see them all brought vp
to reade the Bible. *Salomon*
that was wise, by the Spirit
of

of God, said, Remember thy
 Creator in the dayes of thy
 youth. And ye are also com-
 manded to write it vpon the
 walls of your houses, and to
 teach it your children. I know
 (saith God) that Abraham
 will teach his children, and his
 childrens children, to walke
 in my Commandements. Also
 I further desire you, because
 I wish all well, and would
 bee glad you should doe as
 much good as could bee in
 the Wildernesse of this
 world, that if any shall at a-
 ny time desire you to bee a
 witnesse to the baptizing of
 their Childe, that then you
 shal desire the person so de-
 siring, to giue you his faith-
 ful word, that the child shal
 be taught to reade, so soone
 as

Eccl. 12. 1

Deut. 11. 19, 20

Gen. 18. 19

as it can conueniently learne, and that it sha'l so continue, till it can reade the Bible. If this will not be granted, you shall refuse to answer for the childe : otherwise doe not refuse to be a witnessse to any : for it is a good Christian dutie. Moreouer, forget not whether you answer for the Childe or no, to pray, that the Childe baptized may receiue the Holy Ghost, with all other children of the faithfull, especially whe you are where a childe is baptized ; for it is your duty to pray for the encrease of the Church of God. *Pray for the peace of Ierusalem, (saith the Psalmist) let them prosper that loue thee.*

Psa. 122. 9

CHAP.

CHAP. 12.

*The seventh cause is, that they
should give their Children
good names.*

THE seventh cause is,
to entreat you, that
though I doe not live to be
a witnesse to the baptizing
of any of your children, yet
you would give me leave to
give names to them all. For
though I doe not thinke a-
ny holinesse to bee in the
name, but know that God
hath his in euery place, and
of euery name; yet I see in
the Bible, it was obserued
by God himselfe, to give
choyce names to his Chil-
dren, which had some good
signification. I think it good
therefore, to name your
Chil-

Children after the names of the Saints of God, which may be a meanes to put the in minde of some vertues, which those Saints vsed; especially, when they shall reade of them in the Bible: and seeing many are desirous to name both their owne children and others, after their owne names, this will be a meanes to increase the names of the Saines in the Church; & so none shall haue occasion to mislike his name, since he beareth the name of such a Saint as hath left a witnessse to the world, that he liued & dyed in the true faith of Iesus Christ. The names I haue chosen you, are these; *Philp, Elizabeth, Iames, Anna, Iohn, and*
Su-

Susanna. The vertues of the
 that bore those names, and
 the causes why I chose the,
 I let passe, and onely meane
 to write of the last name,
 * *Susanna*, famoused tho-
 row the world for chastity;
 a vertue which alwayes
 hath bene, and is of great
 account, not onely amongst
 the Christians, & people of
 God, but even among the
 Heathens and Infidels: In-
 somuch that some of them
 have written, that a woman
 that is truly chaste, is a
 great partaker of all other
 vertues; and contrariwise,
 that the woman that is not
 truly chaste, hath no vertue
 in her. The which saying
 may well bee warranted by
 the Scripture; for, who so is
 truly

*The Sto-
 ry of Su-
 lanna,
 though it
 be not ca-
 nonicall,
 nor re be
 equalled
 to those
 books that
 are; yet it
 may bee
 true, & of
 good vse,
 as many
 other Hi-
 stories
 written by
 men are.

truly chaste, is free from Idleness, and from all vaine delights, full of humility, & all good Christian vertues; whose is chaste, is not given to pride in apparell, nor any vanity, but is alwaies either reading, meditating, or practising some good thing which shee hath learned in the scripture. But she which is vnchaste, is given to be idle; or if she doe any thing, it is for a vaine glory, and for the praise of men, more then for any humble, loving and obedient heart that she beareth vnto God and his Word; who said, *Six dayes shalt thou labour*; and so left no time for idleness, pride, or vanitie; for in none of these is there any holiness.

The

Exod. 20. 9

The vnchaste Woman is proud, and alwaies decking her selfe with vanitie, and delights to heare the vaine words of men, in which there is not only vanity, but also so much wickednesse, that the vain words of men and womens vaine nesse in hearing them, haue brought many women to much sorrow and vexation, as woful experience hath, and will make many of the confesse.

But some will say, Had they onely lent an eare to their words, they had done well enough.

To answer which, I would haue euery one know, that one sin begetteth another. The vaine words of the man, & the idle cares of the

wo-

woman, beget vnchaste thoughts oftentimes in the one, which may bring forth much wickednesse in them both.

Gen 3.12

Man said once, *The woman which thou gavest mee, beguiled me, and I did eat.* But wee women may now say, that men lye in waite euery where to deceiue vs, as the elders did to deceiue *Susanna*. Wherefore let vs be as she was, chaste, watchful and wary, keeping company with maids. Once *Iudas* betrayed his Master with a kisse, and repented it; but now men like *Iudas*, betray their Mistresses with a kisse and repent it not: but laugh and reioyce, that they haue brought sin & shame to her
that

that trusted in them. The only way to auoid al which is to be chaste with *Susanna*, and being women, to embrace that vertue, which being placed in a woman, is most commendable.

An vnchaste woman destroyeth both the body and the soule of him shee seemeth most to loue, and it is almost impossible to set down the mischiefs which haue come through vnchaste women. *Salomon* saith, that *her steppes leads to Hell*. Wherefore bring vp your daughters, as *Susannas* parents brought vp her: teach them the Law of the Lord continually, and alwayes perswade them to embrace this vertue of Chastity.

C

It

PRO. 2. 18.

It may be, that some of you will marvel since I set downe names for the imitation of their vertues that bore them, why I placed not *May* in the first place, a woman vertuous above al other women. My reason was this: because I presumed, that there was no woman so senselesse, as not to looke what a blessing God hath sent to vs women, through that gracious Virgin, by who it pleased God to take away the shame, which *Eue* our Grandmother had brought to vs: For before, men might say; The Woman beguiled me, and I did eate the poysoned fruit of disobedience, and I dye. But now man may say, if he
say

say truly ; The Woman brought me a Saviour, and I feede on him by faith, and live. Here is this great and woefull shame taken from women by God, working in a woman: man can claim no part in it: the shame is taken from vs, and from our posterity for ever. *This seed of the woman hath taken downe the Serpents head: and now, whosoever can take hold of the seed of the Woman by Faith, shall surely live for ever. And therefore all generations shall say that she was blessed who brought vs a Saviour, the fruit of obedience; that whosoever feedeth of, shall live for ever: and except they feed of the seed of the Woman,*

Gen. 3. 15

Ioh. 6. 53.

they haue no life. Will not
therefore all women seeke
out this great grace of God,
that by *Mary* hath taken a-
way the shame which be-
fore was due vnto vs euer
since the fall of man?

Mary was filled with the
Holy Ghost, and with all
goodnesse, and yet is called
the blessed Virgin: as if our
God should (as he doth in-
deed) in brieft comprehend
all other vertues vnder this
one vertue of Chastity:
wherefore I desire that all
women, what name soeuer
they beare, would learne of
this blessed Virgin to bee
chaste: for though she were
more replenisht with grace
then any other, and more
freely beloued of the Lord,
yet

yet the greatest title that she had, was, that she was a blessed and pure Virgin: which is a great cause to moue all women, whether they bee Maids or Wiues, (both which esteemes she honoured,) to liue chistely, to whom for this cause GOD hath giuen a cold & temperate disposition, and bound the with these words: *Thy desire shall bee subject to thy Husband.* As if God in mercy to women, should say; You of your selues shal haue no desires, only you shall be subiects to your Husbands: which hath bin verifi'd so Heathen women so, as it is almost incredible to be beleue'd: for many of them, before they wou'd be defi-

Gen. 3. 6.

led haue beene carelesse of
their liues, and so haue en-
dured al those torments that
men would deuise to inflict
vpon them, rather then they
would lose the name of a
modest Maid, or a chaste
Matron. Yea, and so far they
haue beene from consenting
to any immodestie, that if
at any time they haue beene
rauished, they haue either
made away themselves, or
at least haue seperated the-
selves from company, not
thinking themselves wor-
thy of any society, after
they haue o ce bin deflow-
red, though against their
wils. Wherefore the woman
that is infected with the sin
of vncleannes, is worse then
a beast, because it desireth
but

but for nature, and thee to
satisfie her corrupt lusts.

Some of the Fathers haue
writē, that it is not inough
for a woman to bee chaste,
but euen so to behaue her
selfe, that no man may
thinke or deeme her to be
vnchaste. We read that in
the primitive Church, when
there were wars betwene
the Christians and the Pa-
gans, if at any time the Pa-
gans had got victory, that
then they would seeke to
deflowre the Virgins: to
the which sinne before the
Christiāns would yeeld, they
would continually lay vio-
lent hands vpo themselves;
in so much, that the Doctors
of the Church were often-
times constrained to make

diuers Sermons and Orations to them, to dissuade them from that crueltie which they inflicted vpon themselves, rather than they would suffer themselves to be deflowered: such a disgrace did they thinke it, to haue but one spot of vncleannesse: and yet none of those were so holy as this *Mary*, this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this, that there were five women of great vertue in the time of the Law: the first letters of whose names doe make her whole name, to shew, that shee had all their vertues wholly combined in her, as namely,

Michal

*Micbal, Abigal, Rachel, Iu-
dish, and Anna.*

She was as faithful to her Husband, as *Micbal*, who saved her Husband *David*, from the fury of *Saul*, although he were her Father, & her King; not preferring her own life before the safety of her Husband. She was as wise as *Abigal*, who is highly commended for her Wisedome: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Indish*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name, so many vertues are called to remembrance, I thinke it meete, that good names be given to all wo-

1 Sam. 19.
12

1 Sam. 25.
3

Gen. 29.
17

1 Sam. 10.
1

C 5 men

men, that they might call to minde the vertues of those women whose names they beare : but especially, above all other morall Verrues, let women bee perswaded by this discourse, to embrace Chastitie ; without which, we are meere beasts and no women.

CHAP. IO.

Reasons of giving good names to children.

[F yee shall thinke mee too tedious about the naming your children, I tell you that I haue some reason for it, and the first is this ; To make them reade in the Bible, the things which are written of those Saints, and learne to imitate their vertues.]

ties. Secondly, because many haue made a god of the Virgin *Mari*, the Scripture warranting no such thing, and haue prayed to her, (though there they shall find that she was a woman; yea, and a comfort to all women: for she hath taken away the reproach which of right belonged vnto vs, and by the seed of the Woman we are all saved) it was therefore fit I should speake largely of that name. Thirdly, seeing many haue heretofore, and now doe make Images of Saints; to put them in mind of the Saints, and so by little and little haue at last worshipped the works of their owne hands, & feare of forget-

getting the Saints, haue forgot-
tied the second Com-
mandement: I thought it
better to haue you remem-
ber them, by hearing their
names, and by reading
what they taught vs in the
Scripture, and how they led
their liues, then by looking
vpon a painted piece of pa-
per, or a carued stone. And
this by the way may bee
maruailed at, that they
which loue to worship I-
mages, neuer loue to name
their children after the
names of the Saints; for if
they had so done, by this
time wee should haue had
no others names but *Mat-
thew, Marke, Luke, Iohn, Ti-
motby*, and such as followed
Christ faithfully. Then
Mo-

Moses, and his mildnesse, would bee more talked of: *Samuel*, and his obedience would bee more sought after; *Abraham* and his faithfulness would be more followed. Lastly, this I will tell you, that there is no man but will bee ashamed to do any thing which shall disgrace the good name, after which he is called: as if one should say; Is this a *Moses*? Is this an *Elias*, and hath such qualities as these?

CHAP. II.

*Children to be taught betimes,
and brought up gently.*

I Am further also to entreat you, that all your
Chil-

Children may bee taught to
reade, beginning at foure
yeares old or before, and let
them learn till ten, in which
time they are not able to do
any good in the common-
wealth; but to learne how
to serue God, their King and
Country, by reading. And I
desire, entreat and earnestly
beseech you, and every one
of you, that you will haue
your Children brought vp
with much gentlenesse and
patience. What disposition
soeuer they be of, gentlenes
will soonest bring them to
vertue; for frowardnes and
curstnesse doth harden the
heart of a child, and maketh
him weary of vertue. A-
mong the froward, thou
shalt learne frowardnesse:
let

let them therefore be gently vsed, and alwayes kept from idlenesse, and bring them vp in the Schooles of learning, if you be able, and they fit for it. If they will not be Schollers, yet I hope they will bee able by Gods grace to reade the Bible, the Law of God, and be brought to some good Vocation or Calling of life. *Salomon saith: Teach a Childe in his youth, the trade of his life, and he will not forget it, nor depart from it when he is old.*

PRO. 22. 6.

CHAP. 12.

Choyce of Wines.

NOW for your Wiues,
the Lord direct you:
for I cannot tell you what
is best to be done. Our Lord
saith,

Gen. 6. 2, 3

saith, First seeke the Kingdome of God, & his righteousnesse, and all things else shal be ministred vnto you. First, you must seeke a godly wife, that she may be a helpe to you in godlinesse. For God said, It is not good for man to be alone, let him haue a helper meet for him: And shee cannot bee meet for him, except she be truly godly; for God cōtēcteth that the man is alone still, if his wife be not godly. If I should write vnto you, how many the Scripture maketh mention of, that haue beene drawne to sinne, because they married vngodly wiues, it would be tedious for you to reade.

Gen. 3. 3.

The world was drowned because men married vngod-

ly wines; *Salomon*, who was
 not onely the wisest man
 that euer was, but was also
 mightily endued with the
 Spirit of God, by marrying
 Idolatrous women, fell for
 the time to Idolatry. Neuer
 thinke to stand, where *Salomon*
 fell. I pray God that
 neither you, nor any of
 yours may at any time mar-
 ry with any of those which
 hold such superstitions as
 they did, or as some doe
 now; as namely, to pray
 to Saints; to pray in
 Latine, to pray to goe to
 Purgatory, &c. Let no ri-
 ches or money bring your
 posteritie to this kinde of
 tradition. The beloued A-
 postle of Christ saith; *Love*
not the world, nor the things
that

1 Reg. 11.

4

that are in the world: for hee knew well, that a little that a man loueth not, would suffice him: a little with a godly woman is better then great riches with the wicked. Rebecca saith, I shall be weary of my life, if Iacob take a wife of the Daughters of Ishb; as if she should say, If my son marry an vngodly Wife, then all my comfort of him and his is gone, and it will bee a continual griefe to me, to see him in league and friendship amongst the wicked. If such a shame and sinne commeth vpon my sonne, as can by no meanes be helped, nor by no meanes comforted, what shall it then to liue?

1. Cor. 6. 14

Be not vnequally yoked
(saith)

(saith the Holy Ghost.) It is indeed very vnequall, for the godly & vngodly to be vnited together, that their hearts must be both as one, which can neuer be ioyned in the feare of God, & faith of Christ. Loue not the vngodly: marry with none except you loue her, and bee not changeable in her loue: let nothing, after you haue made your choyce, remoue your loue from her, for it is an vngodly and very foolish thing for a man to mislike his owne choyce, especially since God hath giuen a man much choyce among the godly; and it was a great cause that moued God to command his to marry with the godly; that there might

might be a continual agreement betweene them.

CHAP. 13.

*It is a great folly for a man to
mistake his owne choyce.*

ME thinks I neuer saw
a man shew a more
senselesse simplicity, then in
mistaking his owne choyce,
when GOD hath given a
man almost a world of wo-
men to choose him a wife
in. If a man haue not wit
enough to choose him one
whom hee can loue to the
end, yet mee thinkes hee
should haue discretion to
couer his owne folly; but if
hee want discretion, mee
thinkes he should haue pol-
licie: which neuer failes a
man to dissemble his owne
sim-

simplicity in this case. If he want wit, discretion, and policy, he is vnfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that loue her, & after a while to beginne to hate her. If shee haue no friends, yet thou knowest not, but that she may haue a Husband, that may loue her. If thou canst not loue her to the end, leaue her to him that can.

Mee thinkes, my Sonne could not offend me in any thing, if hee serued G O D, except he chose a wife that hee could not loue to the end: I need not say, if he serued God: for if he serued God, he would obey God, & then

then he would chuse a godly Wife, and live lovingly and godly with her, and not doe as some man, who taketh a woman, to make her a companion & fellow, and after hee hath her, hee makes her both a servant and drudge. If shee bee thy wife, shee is alwayes too good to be thy servant, and worthy to be thy fellow. If thou wilt haue a good wife, thou must goe before her in all goodnesse, and shew her a patterne of all good vertues, by thy godly and discrete life: and especially in patience, according to the counsell of the holy Ghost: *Bear with the woman, as with the weaker vessel.* Here God sheweth, that it is her

1 Pet. 3. 7.

im-

imperfection that honoreth
thee, and that it is thy per-
fection that maketh thee to
beare with her: follow the
counsell of God therefore,
and beare with her. God
willed a man to leave Father
and Mother for his Wife.

Gen. 2. 24

This sheweth what an ex-
cellent loue GOD did ap-
point to be betweene Man
and Wife. In truth, I can-
not by any means set down
the excellencie of that loue:
but this I assure you, that if
you get wiues that be god-
ly, and you loue them, you
shall not need to forsake
mee; whereas if you haue
Wiues that you loue not, I
am sure I will forsake you.
Doe not your selues that
wrong, as to marry a wo-
man

man that you cannot loue:
 shew not so much childish-
 nesse in your sexe, as to say,
 you loued her once, & now
 your minde is changed: if
 thou canst not loue her for
 the goodnesse that is in her,
 yet let the grace that is in
 thy selfe, moue thee to doe
 it; and so I leaue thee to the
 Lord, whom I pray to guide
 both thee and her with his
 grace, and grant that you
 may chuse godly, and liue
 happily, and dye comforta-
 bly, through faith in Iesus
 Christ.

CHAP. 14.

How to deale with seruants.

YET one thing I am to
 desire you to doe at my
 request, and for my sake,
 and

and though it be some trouble to you to performe it, yet I assure my selfe you will doe it. If God shall at any time giue you or any of you a seruant or seruants, you shall aske them if they can roade. If they cannot, you shall at my request teach them, or cause them to be taught, till they can read the ten Commandements of Almighty GOD: And then you shall perswade them to practise by themselves, and to spend all their idle time in reading, that so they may come the better to know the will of GOD written in his Word. Remember, your seruants are Gods seruants as well as yours: if they be not, say as

D

Da-

David said: There shall not
an ungodly person dwell in my
house: hee that loneth, or ma-
keth lyes, shall depart out of my
sight.

It is not for you, by any
meanes, to keepe any vn-
godly, profane, or wicked
person in your house, for
they bring a curse vpon the
house wherein they are, and
not a blessing; neither will
they be taught any good-
nesse: but you must keepe
those that bee tractable and
willing to serue God, that
he may blesse you and your
household. For God doth
not delight in that Master,
that will suffer his seruant
to blaspheme his Name, or
to mis-spend his Sabbaths:
for G O D commanded the
Ma-

Master, that hee should see
 his servants to keepe holy
 the Sabbath day; and if hee
 keepe that holy day, he will
 learne to spend all the other
 dayes in the weeke well, in
 following the duties of his
 Calling. I pray you keepe
 the servants of G O D, and
 then remember they are
 your brethren: vse them
 well, and be as ready to doe
 them good, as to haue their
 seruice. Be not chiding for
 euery trifle; for that will
 hinder good liuing, and no-
 thing enrich you. Be care-
 full that they be godly; for
*Godlinesse hath the promise of
 this life present, and of the life
 to come: Godlinesse is great
 riches, if a man bee contented
 with that hee hath: for wee*
 D 2 brought

Exod. 20.

1 Tim. 4. 8.

1 Tim. 6.
6, 7, 8.

12. LXXXI

brought nothing with us into
this world, neither shall we car-
ry any thing out of the world:
if we haue food and raiment, let
us therewith be contented.

13. Now follow the 15. chapter
and 10. CHAP. 15.

Patience is necessary for Go-
uernours of Families.

Live godlily and patient-
ly in your house: if you
cannot bee patient, neuer
thinke to liue godlily; for
if Satan see you of a froward
minde, hee will soone finde
matter enough to set you
on worke. Pray faithfully
with your Seruants twice
a day, and liue so godlily
that you may bee an exam-
ple to them to follow you.

Pray often priuately,
faith-

faithfully and zealously vn-
to God, in the name of
Christ, so it may bee well
warranted by his Word; for
that is a true marke of the
childe of God. Many heare
the Word, as our Sauour
witnesseth, but few follow
it. Many pray openly, as the
Pharises did, to be seene of
men; but Christ saith, they
haue their reward. This
was not because Christ
misliked publike praier, but
because he saw their hearts,
and so knew that they prai-
ed more to be seene of men,
then for any true faith they
had in him. Christ saith,
*When two or three bee ga-
thered together in my Name, I
will bee with them.* And this
merciful promise is enough

Mat. 22. 14

Mat. 6. 15

Mat. 8. 20

to make any man pray : for though he do it very weakly and coldly, yet he sheweth his humility and obedience to God, and confesseth his owne weakenesse, and calleth to God for his assistance and grace to serue him. One is also helped by the prayer of another; and the weaker, is made partaker of the Prayers of the stronger; for Christ taught vs to pray one for another, Forgiue vs our trespases.

Mat. 6. 12

When Christ saith, *If two or three be gathered together in my Name, I will bee with them*; he doth not say, *With some of them*, but, *I will be with them*; that is, with all of them that are ioyned together in my Name. Though
some

some be weaker, and some
bee stronger, yet they all
shew their obedient hearts,
and God will accept them
in Christ. And this is a great
meanes to stirre vp their
heartsto prayer; for it is
the hardest thing that is,
for any man to performe
rightly, truly, and faithfully.

CHAP. 16.

*Meanes to further private
Prayer.*

NOW all things are to
bee vsed, that are
meanes to stirre vs vp to
private praier, and al things
are to be shunned, that hin-
der vs from it. Those things
that may further vs to it,
are hearing the Word, rea-
ding

ding it praying publikely, and being in company with others when they pray: for all these helpe to increase & strengthen faith, and without faith it is impossible to pray aright, either publikely, or priuately, or to take hold of the promises of GOD in Christ, beleeuing that our prayers shall be accepted and granted, so farre forth as shall be to GODS glory, and our good: and the true seruant of GOD will neuer desire more, then hee knoweth by Faith in Christ (which hee hath learned by the promises of the Gospell) that hee shall haue.

CHAP.

CHAP. 17.

Letts.

THere bee many things
that will hinder both
man and woman from this
duel. The Diuell will doe
what he can to hinder vs:
the world is our hindrance
continually: and a mans
own friends are oftentimes
hindrances too: yea, a mans
owne nature will neuer bee
willing to talke with *God*:
for by nature we run away
from him with *Adam*, and
rather hide our selues with
fig-leaves and excuses, then
come to *God*, and fall down
before him on our faces,
confesse our sins, acknow-
ledge our vnworthinesse,
crave pardon for Christs

D 5: fake

sake of G O D, for all our transgressions. Yet *Adam* had more cause to runne away then we haue, and wee haue more cause a great deale to come to God, then hee had : for hee knew then that God would call him backe againe, and giue him his pardon in Christ, who should tread downe the head of the Serpent, which beguiled him ; but wee know that God hath called *Adam* and all his posterity, and giuen them pardon in Christ, if they will come and aske it in faith and repentance. Hee therefore that doth not often and prinatly fall down and humble himselfe before God, and confesse his
own

owne sins, crauing pardon in Christ, and by faith applying the promises of God to himselfe, hath great cause to feare, that his heart is not true and right before God. And therefore if thou canst not pray priuately, or feelest thy selfe cold in prayer, for to helpe thy selfe thus thou shalt doe.

CHAP. 18.

*Helpes against the former**Letts,*

EVery Morning, so soone as thou canst, (for the sooner, the better) before the world get hold on thee, either with profit or pleasure (for these are the Devils baits) or before thou feedest thy body (for the body

Lu. 18. 13

Mat. 23. 18

dy is a great deale more
 subiect to the Spirit, when
 it is not pampered nor fed
 at his owne will) then, I say,
 go into some priuate place,
 and fall downe on thy face,
 as the Publican did, and set
 thy selfe a farre off, and say,
*God be mercifull to mee a sin-
 ner.* O Lord, I acknow-
 ledge that I cannot pray:
 pardon mee, deare Father,
 for Iesus Christ his sake,
 quicken mee with thy holy
 Spirit: giue me faith to call
 vpon thee: and I beseech
 thee graciously to remem-
 ber thy promise, which say-
 est, *Come vnto mee all ye that
 labour and be heauy laden, and
 I will ease you.* O Lord! I
 am laden with my sins, and
 against all reason they keep
 me

me from seeking pardon for them, and grace to shunne them. Good Father, for Christs sake, remooue my sinnes far from me, and giue me faith in thy Son, which may assure mee, that thou dost accept of mee, as of thy seruant in him. And although I be most vnworthy in my selfe, yet by thy promises in Christ, which shall neuer faile, I pray thee accept me.

Furthermore, for the better stirring thee vp to pray, reade some Chapter of the Testament, as namely, the sixt of *Matthew*, or some other, wherewith thou maist heare the promises of God in Christ, to strengthen thy faith.

Take

Take heede of idlenesse and slothfullnesse, which is a great hinderance. I know that all sins are hinderances to prayer; but idlenesse, and following the world, either for profit or pleasure, are wonderfull mighty ones.

CHAP. 19.

To pray often.

NEuer make account of thy selfe as a diligent servant of God, if thou dost not twice a day (at the least) come priuately to God, and acknowledge thy infirmities, and confesse that thou canst not pray, and desire God to giue thee grace to doe it faithfully. When thou feelest a motion to pray, doe not overslip

lip it for any cause in the world : for thou knowest not what Graces or Blessings *God* means to bestow vpon thee at that time ; for it is the Spirit of *God* calling thee, and therefore finde no delayes, but goe : for the nature of man of it selfe will neuer be stirred to priuate prayer : But howsoeuer thou dost, bee thou master, or be thou seruant, be thou at home, abroad, or in what condition or place soeuer thou be, doe not sleepe at night, till thou hast humbled thy selfe before *God* on thy knees in prayer ; for night is a time when the world leaues a man (as it were) for a while : and when the world leaues him

him, the Diuell hath not so much power over him; for the world is a great instrument for the deuill to work by. Therefore when the world is asleepe (as it were) the Diuels power is weakened, and then bee sure thou prayest to God to deliuer thee from the Deuill, and from the World. The world is like *Pharaoh*, which by no meanes would suffer the Children of Israel to goe serue the Lord; so doth the world, if it know that thou goest to serue God, it will bring thee backe againe, if it be possible: and therefore it is best to pray privately, although thou doe it but weakely; for within a while this weake prayer will

will strengthen greatly thy Faith. Pray when the world is a sleepe, for as soone as it is awake, it will cry and call on thee, (as *Pharaoh* did on the Israelites) to attend it: it will bring thee more worke still, as hee did to them. And as the Tyrant told the Israelites, that they should goe and serue their God; but when the time came, he would not let them but still found imployment for them & euen so will the world doe by any that will beleue it; it will promise, at such a time thou shalt serue God; and when such a thing is done, thou shalt goe pray: but when the time cometh, it will finde more worke for him still, and will
not

Num. x. 15

not let him goe. *Pharaoh* is the very figure of the Diuell, and the Diuell calleth himselfe the god of this World. And if the Deuill hath to doe with this World, as no doubt but hee hath, then it is certaine, that the World will neuer giue vs leaue to serue God. Our owne nature is as the nature of the Israelites; for they had rather haue tarried with *Pharaoh*, who was the very Image of the Diuell, and haue beene his slaues still, then to haue gone thorow the Red-Sea, and the wildernesse, to the promised Land of *Canaan*, which was the figure of Heauen; and euen so had wee rather bee slaues and drudges

drudges to the world,
which will take all from
vs, and cast vs to the Diuell
(as *Pharaob* would haue
done by the Children of Is-
rael) then we will leaue the
world and all his baits, and
goe to our *God* euery day,
and humble our selues at
his foot, and confesse our
selues to be weake in faith,
and acknowledge our frail-
ty, and call earnestly for the
helpe of *God* to overcome
the world for vs, and to
strengthen vs by his power
against the deuill, the world,
and our owne frailty, and
wicked fleshly lusts; and
yet except we doe call con-
tinually to *GOD* for his
grace and helpe, wee can no
more overcome these, then
the

the children of Israel could overcome *Pharaoh*, or goe thorow the Red-Sea, without drowning: for it was God that overcame *Pharaoh* for them, and also all their enemies, and delivered them out of the Red-Sea: and so it must be God that must overcome the Devill and all the enemies in the world, and deliver thee, that thou sinke not in the Sea of thine owne sins.

CHAP. 20.

Not to neglect private prayer.

V Herefore I desire you, and every one of yours to the Worlds end, that whatsoever service of God you omit, you doe not neglect

lect private prayer; for many may heare the Word of God, as *Adam* did, and disobey it presently after: and some heare the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But private prayer is, to offer thy selfe and thy seruice to God, confessing thy owne imperfections, and to call to God for his assistance. Now when a sinner by himselfe, calleth his owne waies to remembrance, and confesseth his particular sinnes, then he seeth what sin his owne nature is most subiect vnto, and prayeth earnestly against that sinne, wherewith hee is most infected, and confesseth his
owne

owne weaknesse, and wond-
dreth at himselfe, that he is
not able to overcome that
one sinne, as well as hee can
some other sins of as great
force. The reason is this, the
nature of man is wholly
corrupted with sinne, and
is good for nothing, as the
earth is fit to bring forth
nothing but weeds, except
it be digged, & dressed, and
continually laboured and
weeded: yet one weed or
other will grow in some
part of the earth by nature,
which will not grow in
another part, though it be
sowne there, but some o-
ther weed will grow there
that is as ill, and one weed
ever-growing the ground,
is able to make it vnprofi-
table

table for any thing : so one
sin will rule where another
will not, and that one over-
running thee, is able to
make thee an vnprofitable
member of the Church :
therefore thou must labour
by priuate prayer to over-
come it.

C H A P. 21.

*Men become worse, for want
of vsing good meanes.*

Moreouer, as a garden
if it be twenty yeares
kept with digging, wa-
tring, and weeding, & then
be let but two yeares alone,
it wil become vnprofitable,
saunge, and of no respect :
euen so, if thou doest in thy
youth, or many yeares vse
priuate prayer, and hearing
of

of the Word preached, and
publike prayer and fasting,
and all good means to keep
thy earthly body in subie-
ction yet if thou becommest
negligent and carelesse but
a while, it will soon become
savage and wilde, and con-
sequently an vnprofitable
member of C H R I S T his
Church, or rather manifest
thy selfe to be no member,
as the earth will be no gar-
den: and therefore you must
haue a continuall care of
your selues. It is not for a
small matter that you must
haue this care, but, for a
great and most glorious
kingdome which lasteth for
euer, where thou shalt en-
ioy the sweet & louing pre-
sence of Almighty God, and
be

be a member of Iesus Christ
in the Kingdome of heauen,
for euer world without
end. Then neither Satan,
nor the world, nor thy own
Flesh shall be able one mi-
nute to trouble thee, if
through faith in Christ, by
continuell prayer thou once
gettest thither. Neither is it
to shun a little danger, that
you must be thus watchfull
and wary of your selues, as
was drowning in the Red-
Sea, which was a figure of
Hell: but it is to abyd bur-
ning in Hells torments for
euer and euer, and being
joyned to the Deuill and all
his wicked spirits for euer
there to be tormented, and
neuer haue rest: and this
will be more then a thousand

E

mil-

millions of paines, to those that shall enter into these torments, to thinke that God hath offered so mercifull a meanes; as to send his own Son to indure those paines for them, that they might neuer haue felt them, and sent them his Word, and willed them to follow that, and that should teach them to follow Christ, and Christ should bring them to Heauen, and if that the Deuill, the World, & the Flesh, did lay blockes in their wayes, more then they could remoue, that then they should call vpon him, and he should helpe them ouer, and make the way in time more plaine and easie for them, and yet they would
not

not take a little paines
heere, to keepe them from
endlesse paines of hell-fire.
Oh, how will they bee tor-
mented, when they know,
that there neuer will be an
end of their perpetuall mi-
sery? What would they not
giue? (nay, they haue
nothing to giue, for the
world hath deceiued them,
and hath taken all things
from them) but what paines
would not they take to fol-
low our Saviour now, if
they might? paines? nay,
they would thinke it a great
pleasure, and wonder greatly
at themselves, that they e-
uer could thinke it paines,
when indeede it is most
pleasant, and most comfor-
table, the most profitable

and most delightfull : yea,
and the most contented
thing in the world.

CHAP. 22.

*To lay hold on Christ, is the
best thing in the world.*

IT is the most pleasing
thing, because it brings so
sweet contentment to the
soule, minde, and consci-
ence of man, that nothing
can offend it. It is the most
comfortable thing, in re-
gard it so comforteth and
strengtheneth the heart,
that nothing can grieve it.
It is most profitable, for it
getteth an everlasting King-
dome to those that vse it.
It is most delightfull, for it
bringeth joy to the whole
man. It is most contenting,
for

for, no crosse in the world
 can discontent it; when as
 the world on the contrary
 side are neuer content, ne-
 uer quiet, neuer feele joy in
 their hearts. Though they
 laugh, their hearts are not
 quiet; for ~~there is no peace to~~
~~the vngodly.~~ And this is the
 cause that they seeke so
 much for pastime, and sit vp
 in the night swilling and
 drinking, vntill they feele
 sleepe call them to bed, and
 then they lye downe like
 brute beasts, neuer regar-
 ding the mis-spending of
 their time, nor calling for
 grace to spend the rest of
 their dayes better. And yet
 for all this, in the darke they
 often feele discontent in
 their mindes, because they

Esa. 48. 22.

Psal. 3.5.

doe follow the Deuill that wicked Serpent, which will torment them, and he begins to torment here, and yet they will serue him. On the contrary, those that serue God, and follow Christ, and euery night reconcile themselves vnto him, and confesse their owne weaknesse, and pray Christ their Saviour to defend them that night and euermore, they feelee much comfort in their hearts: for Christ begins the comfort here. *I laid me downe in peace; and rose againe, (saith Dauid) and the Lord sustained mee.* So they which serue God, and follow Christ, are in peace; for the Lord sustaineth them.

CHAP.

CHAP. 23.

*What neede there is to speake
much of Christ.*

I T may be you maruell, my
Somes, why I write so
much of Christ. Maruell
not why I write: for I won-
der, that euery one which
hath heard of him, doth
not write what Christ hath
done for vs. For was it not
a great wonder, that the on-
ly begotten Sonne of God
should come downe from
Heauen, and take our flesh
vpon him, and keepe it
without sin, and suffer him-
selfe to be buffered, and also
to haue his face spit on, & to
be most spitefully crowned
with a crowne of thornes?
And being without sin, hee

bare all our sins vpon him, and hauing neuer offended God, hee bare all the wrath of GOD, and endured the paines of hell for vs; which was due vnto vs for our sinnes, and he hath ouertome sin, death, and hell for vs, and ascended into heauen to prepare vs a place there, and yet hee left vs not thus, but hee left his Will and Testament, to direct vs the right way how to come vnto him; and yet hee did more for vs then this; for hee taught vs in his Word, how we should know when wee were out of the way, and how we should returne into the right way againe. And yet he did more for vs then this, hee promised that hee would

would be with vs vnto the worlds end, and whensoever wee wanted his helpe, doe but call vpon him, and he would helpe vs. And yet hee did more for vs, he sent Preachers to call vpon vs, and to put vs in remembrance of those benefits, and to direct vs the right way to Heaven to himselfe. And what promises he hath made to vs to entice and draw vs to come unto him, and what threatnings and warnings hee hath giuen vs to shun hell, it is impossible for mee and all the Writers in the world to write. Saint Iohn saith, *If all the things which Christ did, were written, the world would not containe the Bookes.* But I am

Mat 28.
26.

Ioh. 21. 24

sure, if all the Writers in the world had written what Christ had done for vs, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the world were Pennes, and all the creatures Writers, they could neuer declare the great benefits, the great blessings, and the great mercies given vnto vs in Christ Iesus our Lord and Sauour. What is man without Christ, more then a Fire-brand of Hell? and what an excellent creature a man is in Christ, can hardly bee expressed; and yet there are many that are angry, because there are so many Bookes. Reading good Bookes, worketh a mans heart.

heart to godlinesse; for euen as the fire warmeth the Wax, and maketh it fit to receiue a good fashion; even so good Bookes, written of the mercies of GOD in CHRIST, are the way to Christ, and teach vs how to shun the way that leades from Christ. But because I would haue you writers of the mercies of GOD in Christ; I will tell you what good writing of Bookes doth: It makes the way to Christ easie to those that desire to go in it. And I will tell you who are they that are angry with writing of Bookes: they are such as are ignorant; and the more ignorant they are, the more angry: they are those that loue

loue the world so well, that they cannot finde leasure to reade Bookes. Saint John saith, *Loue not the world, nor the things that are in the world: for the loue of the world is an enemie to God*: And here you see that they are enemies to God, for they loue not to haue him so much written of. They that loue not Bookes nor Sermons, doe not care so much to know what Christ hath done for them, and how they should follow Christ: they are stalled with it: they loue the earth: they can talke of it yeare after yeare; and they are neuer weary. In truth, it would wearie a heavenly-minded Christian to heare
an

an earthly-minded man,
how continually hee will
talk of the earth and earthly
things: the very time that
hee is in the Church, hee can
hardly hold his peace from
talking of some earthly
thing or other: & the whole
Sabbath which God sancti-
fied and rested himselfe; and
in mercy to him comman-
ded him to rest, that will
hee neuer rest from these
earthly & transitory things;
for heavenly rest hee neuer
respecteth. Truly, I thinke
hee meaneth to make him-
selfe sure of Hell hereafter:
for Christ saith, *Hee that lo-
ueth the world, is an enemy to*
God: and he that is an ene-
mie to God, can neuer come
to bee an Inheritour of the
King-

Kingdome of Heauen, except he returne, and reconcile himselfe to GOD, through Christ: and he cannot be thus reconciled, except hee leaue his earthly affections, and attend vpon Christ: For God loueth none: but only those whom hee seeth waiting and attending vpon his Son: and then the Almighty God accepteth him as his Son, and bids him call him Father, and whatsoeuer he needes, he is ready to furnish and relieue him withall: But if hee be obstinate, and will not attend vpon Christ, but attends vpon his owne businesse and worldly affaires, God neuer respecteth him, how many friends soeuer hee

hee hath in the world, nor how mighty so ere they are; and then are his riches and his friends nothing worth, neither can they do him the least good as can be thought of. Now, he that loues not writing of Bookes, nor hearing of Sermons, he hath little leasure, and lesse desire to pray: This, I assure you, is true, and his owne Conscience will tell him so much, let him examine it when he will; for Sermons, and reading good Bookes, are the onely meanes to bring a man to prayer; and prayer is the onely meanes to helpe vs to the mercies of G O D in Christ: For if we heare Sermons, and doe not pray earnestly to G O D, for Iesus Christs

Christs sake, to send the holy Ghost to enlighten our vnderstanding, and to sanctifie our hearts, and follow that which wee heare, wee are neuer the better; for many heare and vnderstand not; and many vnderstand, and follow it not: But there is none that prayeth faithfully to vnderstand, and for grace to follow it, that obtaineth not, if hee continue in true prayer. The Holy Ghost saith; *Pray alwayes, and in all things be thankfull:* and the promise is made; *Aske, and ye shall haue;* that is, Whatsoever you goe about, pray to God to blesse it, and thanke God in prosperity, and aduersity, or howsoever it pleaseth God to

1 Thes. 5.
17, 18.

Mat. 7. 7.

to deale with you; for it
commeth by his prouidence,
and therefore be thankfull
to God; what crosse soeuer
it pleaserh him to lay vpon
thee: Do not as they which
rage and sweare at the losse
of a few earthly things; but
thank *God* again and againe,
that it is no worse. If it be
but for the losse of some
earthly thing, it cannot be
ill for the Child of God, for
Iob neuer honoured *GOD*
so much, nor did so much
good in the Church of God
while he was rich, as when
he was poore: for when he
was rich, the Deuill him-
selfe told *God*, that *Iob* ser-
ued him not for nothing. As if
he should say, Thou hast gi-
uen him many blessings, if
he

he should not be thankfull, it were a maruell.

CHAP. 24.

The vnthankfulness of rich men, a great sinne.

OH, this will be a witness against many rich men, which receiue many great blessings, and yet they be vnthankfull: for the Deuill thought, that he which receiued gifts and blessings, could not chuse but bee thankfull; and yet when *Iob* was rich, hee neuer did God so much honour, nor seruice in his Church, as when his goods were gone: for, before, he was a rich man, and liued well, and gaue something to the poore: what should hee haue done with his

his goods else? And so did many more besides him. But when all his goods were taken away, hee did not as worldly men doe: he did not say, I am bewitched; or, It is the negligence of my servants, but hee said, *The Lord giveth, and the Lord taketh, and as it pleaseth the Lord, so it commeth to passe, blessed be the name of the Lord.* And thus hee became thankfull for his losse. This is a thing that euery one cannot doe: and hee was so patient and thankfull, what crosses soeuer it pleased God to lay vpon him, that hee glorified God in his obedience, and shewed that hee loued God, and that his loue was not set on this worldly

Iob 1. 9.

worldly wealth. So hee might haue God without the World, he cared not: he was none of those that must needs haue God and the world together, or else they will none; but hee was one that left an example to the whole Church of God to be thankfull and patient.

CHAP. 25.

How to reade with profit.

I Pray reade the story of *Iob*, and not only read, but gather some fruit out of it, and euer when you begin to reade any part of the Scripture, lift vp your hearts, soules, and minds vnto God, and pray priately, or publicly; but of private prayer neuer faile: and desire God, for Christs sake, to enlighten

lighten your vnderstand-
 ings, to sanctifie your
 hearts, and to make them
 fit to receiue the good seed
 of his Word, and to giue
 you grace to bring forth
 fruit to Gods glory: for
 Christ saith, *In this is my*
Father glorified, that you
bring forth much fruit, and
be made my Disciples. And
 againe hee saith, *Let your*
light so shine before men, that
they may see your good works,
and glorifie your Father which
is in Heauen. Heere you
 may see you must glorifie
 God, and you must leaue an
 example to the Church,
 that you serue & loue God;
 this did *Iob*: and I pray God,
 for Christs sake, that you
 may doe the like; and that
 you

Ioh. 15. 8.

you may doe it, you must pray to God continually, yea, and in priuate, for his grace and assistance.

CHAP. 26.

The preeminence of priuate prayer.

THar is the most excellent vertue & happines, that belongeth to priuate prayer, no man by any meanes can deprive a man of it. Some haue had their Bibles taken away, that they could not reade: Preachers haue beene banished, that they could not heare: they haue beene separated from company, that they could not haue publique prayer, yet priuate prayer went with them: thereby they

they talked with God, and made all their miseries knowne vnto him, and craued his assistance in all their troubles. And this is the greatest comfort that all good Christians haue, that no man can barre them from priuate conference with God. Then take heede you do not bar your selues from it, since none else can doe it, and you know not what need you shall haue of it, nor what accident may happen to you in your liues, nor what need you shall haue of it in the houre of death. Therefore, if you would alwayes haue it, you must alwayes vse it, and then you shall see what profit will come by it, and then you will

will be humbly, faithfully,
and familiarly acquainted
with God.

CHAP. 27.

*The benefit of acquaintance
with God.*

OH heavenly and happy
acquaintance! for the
longer thou vnest it, the
stronger will be thy faith,
the humbler thy heart, the
earnester thy zeale, and the
holier thy life; and this
makes God accept you in
Christ, and then thou art he
that Christ speaketh unto,
when hee saith; *Aske what
you will, and it shall be done
unto you.* Thy faith will be
the stronger, because thou
shalt see that God heareth
thy prayers, and granteth
thy

Ioh. 16. 23

thy request. The more humble will thy heart be, because thou seeſt thine own miſery and corruption, and that all grace and goodneſſe comes to thee from *God's* and this will make thee more earneſt and zealous in prayer, and thy earneſt and faithfull prayer will moue *God*, according to his promiſe, to giue thee grace and faith: for the Apoſtles prayed, and ſaid, *Lord encrease our faith.* And this grace and faith will worke in thee holineſſe of life, and then ſhalt thou be able to fulfill Chriſts ſaying: *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in Heaven.*

Luk. 6. 25.

Mat. 5. 16.

CHAP. 28.

*How long wee haue needs of
private Prayer.*

NOW that you and euery
None of you shall haue
need of private prayer, from
the very beginning of your
life, to the very last houre of
your dayes, my owne expe-
rience teacheth me : and the
Word of God, a true wit-
nesse affirmeth, that we are
wholly corrupted by the
fall of *Adam*, with sinne, and
therefore continually wee
ought to suspect our selues,
and to call vpon God with-
out ceasing, for his helpe,
grace, and assistance in all our
actions : for wee know that
our owne flesh is our owne
emie, and that it is made
of

of the earth, and is so heavy and earthly-minded, that it can neuer seeke for heauenly things, without the especiall grace of *God*; and the Deuill hath made an entrance into this earthly body, by reason that our owne Parents, *Adam* and *Eue*, did take of the fruit of disobedience at his hands, and did eate at his appointment: so that now hee claimeth such an interest in vs, that none but *Christ* can keepe him out: and therefore we haue no way but to call continually on the name of *God* in *Christ*, to assist vs with his gracious Spirit, which will keepe away the Deuill, ouercome the world, & conquer our owne flesh for vs.

CHAP. 29.

Who pray privately.

THis is certaine, that there are none godly, but those that pray privately and truly to God, according to his Word; and there is no vngodly person, no swearer, no prophaner of the Sabbath, no Drunkard, no adulterer, no covetous person, no prophane person, nor none that is of a false religion, nor warranted by the Word of *G O D*; that doth pray privately, truly and faithfully. By these considerations you shall find out the true markes of the children of *God*: for the wicked can heare the word, reade, come into publique as-

assemblies of prayer : the hypocrite wil talke of faith, as if hee had come from heauen ; but to goe into a private place, and lay open his heart before God, confesse his owne imperfections, and pray that hee may not be an hypocrite, hee is farre enough from it. The swearer, the idolater, the conetous, the adulterer, nor any vncleane person dare come to *God* in the Name of Christ, except they leaue their wicked wayes ; and without they bring Christ with thē, they cannot come to *God* ; and Christ delighteth not to goe with those that are continuall breakers of his Fathers commaundements : for Christ himselte

Mat. 5. 19.

Psal 50. 23

Mat. 16. 25

telleth them, that *hee that keepeth the commandements, and teacheth men so to doe, he shall bee great in the Kingdome of Heauen: and to him that ordereth his conuersation aright, Will I shew the saluation of God,* saith God by the Psalmist. Moreouer, Christ saith, *He that will follow mee, let him forsake himselfe, and take vp his Crosse and follow me:* As if hee should say, I am gone to Heauen, and if you meane to follow mee thither, you must forsake your selues. I know this will be a crosse vnto you, but you must take it vp and follow me, or else you may not come there.

CHAP.

BLESSING.

III

CHAP. 30.

*The way to rule our corrup-
tions.*

A Gaine, when the children of GOD, who would faine be with their Father, see that they cannot rule their owne flesh, then with humble hearts they go to God, and cry & call to him for help, that he would helpe to bridle their vnruly affections, euen but for that day, and at night they will wayte vpon his Majestie againe; and thus they wil neuer leaue him, till they feelee the Spirit of God working in their hearts; and that will stir them to cōtinuall praier. But the wicked want faich to go in the name of Christ;

and this is the cause, there are so many wicked prayers in the world, for they that make them, haue no faith in Christ: and without him, they haue no promise to be heard: and therefore wanting faith to come to Christ, they goe to the Saints to pray for them; and yet the Saints did neuer promise them so to doe, neither doe they know whether the Saints heare them or no. Againe, some pray in Latine; when they doe not vnderstand what they say, nor what they pray for: but the Holy Ghost saith, *Pray with the Spirit, and pray with the understanding also.* Why, say they, God knowes our hearts, wee pray with the heart.

1 Cor. I.
14, 15.

heart. God knowes indeed that their hearts are vaine and foolish, because they do not pray with vnderstanding, and therefore they haue no promise to be heard; and yet they will haue a paire of Beades, and tell how many prayers they say, though they cannot tell what they say. I dare vndertake a Parrot might pray as well as they doe, if it could speake all the words. They pray while they liue, that they may goe to Purgatory; and when they dye, they giue much goods to others, to pray that they may come out of Purgatorie againe: These are most vaine prayers, neuer warranted by the Word of God. They pray

also to our Lady to helpe them, like as the Israelites prayed to the Queene of Heauen: and as the Israelites prayers were accepted, so are theirs.

But I pray GOD, for Christs sake, that you, nor none of yours may make such prayers. And I pray GOD to blesse his whole Church, that their prayers may be right and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into sin: for then the gates of thy mercy shall bee shut against vs.

Wherefore wee humbly beseech thee, giue vs the Spirit of Truth, that wee may pray rightly, which if
we

wee doe, wee must needes
search the Scriptures, and
see there how Christ teach-
eth his Disciples to pray:
*When yee pray, pray on this
manner: Our Father which
art in Heauen, &c.* And
whatsoever prayer is not on
this manner, is wicked and
vngodly. And yet here you
see, there is neither pray-
ing to Saints nor Angels,
neither praying for the dead,
nor to the dead: and there-
fore all such prayers are
wicked, and are the ouer-
throw of all those that vse
them.

Mat 6.9.

But Christ saith, *When
thou prayest, enter into thy
chamber, and when thou hast
shut the doore, pray vnto the
Father in secret, and thy Fa-
ther*

Mat 6.6,7.

Ioh. 16. 23

Mat. 7. 7.

Mat. 7. 9,
10, 11.

ther which seeth in secret,
will reward thee openly: use no
vaine repetitions, as the Hea-
then doe, for they thinke to be
heard for their much babling;
but whatsoeuer yee aske the
Father in my Name, that will
he giue you, Aske, and you shal
haue; seeke, and you shall finde;
knocke, and it shall be opened
vnto you. If your children aske
you bread, wil you giue them a
stone? or if they aske you fish,
will you giue them a Serpent?
If ye which are euill can giue
your children good gifts, how
much more shal your heauenty
Father giue the Holy Ghost
vnto them that aske it? And
this was a great mercie in
Christ, not onely to bid vs
pray, but also to promise,
that whatsoeuer wee aske
the

the Father in his Name, we should haue it.: and hee appealeth to our consciences, how we would deale with our Children, if they aske vs any thing, and giueth vs warning, wee should vse no vaine babling, and telleth vs wee should aske in one word, the holy Ghost, without the which we are miserable wretches: which if we haue, wee enjoy all happines and peace, for hee must bee our Comforter, and bring vs vnto Christ, & he will bring vs vnto his Father. Christ also willet vs to aske the Spirit of Truth, because hee will lighten vs, and shew vs the way of all happinesse: and because our faith should be strengthened to aske the Holy

Ioh. 16:13

Ioh, 15. 26.

Holy Ghost, hee also promised vs to send him to teach vs all things, and bring all things to our remembrance, without which we are like a house which is built faire on the out-side: but there are no windowes to shew any light at all into it, and then the house is good for nothing, because there remains nothing but darkenes in it: euen so darke is the earth of *Adam* which wee are made of, that though wee seeme neuer so faire on the out-side, yet if wee haue not the Holy Ghost within vs, we can neuer see to finde the way to Christ: and then it is vnpossible to come vnto the Father; and so consequently we must needs perish:

BLESSING.

LI9

rish; for Christ saith, *No man commeth to the Father but by me.* And here you see that those that put their trust in Saints to pray for them, haue no promise to be heard, and it shewes that they are not inlightned by the Holy Ghost, to see the way to Christ, & they themselves will confesse that they dare not goe to Christ: which sheweth that they haue no faith to beleue his promises, nor will to obey his Word: For Christ saith, *Come vnto me all yee that labour, and are laden, and I will ease you.* Here you see, that he leaues out none, but calls all sinners vnto him, and promiserh that he will ease the. I humbly beeech GOD to
giue

Mat. II. 27**Mat. II. 28**

giue you, and euery of you, to the worlds end, grace to pray to *God* for the Holy Ghost. And I pray you let mee request you to pray to *God* continually, to enlighten you with the holy Spirit, that the Holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you raigne with them, for euer and euer, world without end. Which *God* grant for Christs sake, our onely Mediator and Aduocate.

CHAP. 31.

The benefit of the Holy Ghost.

Seing some pray not at all, and others pray falsely, doe ye often and earnestly pray

pray for the holy Ghost, for I will tell you what he will do: he wil inlighten you and ynite you to Christ, and giue you grace to rule ouer all your affections, and make you able to be Masters of your selues; Where, on the contrary side, they which haue not the Holy Ghost written within them, are mastered and ruled by their owne filthy affections, and so becom seruants to them: but if you haue the holy spirit, ye shall be able to say to your selues, as the Master saith to his seruant, Thou shalt doe this, and thou shalt doe that: Thou shalt not sweare, nor blaspheme thy God: Thou shalt not drinke and swill like a beast, neither

ther shalt thou come in company among such, &c. Reason thus, I will overcome thee by Gods grace, thou earthen Pot-sheerd which broughtest mee nothing, and wouldest thou now confound all these excellent graces, which it hath pleased the Almighty God to bestowe vpon mee in Christ? No: by the grace of God, I will rule ouer thee, or else I will pine thee. I may say with *S. Paul*, *These are the messengers of Satan to buffet me*: I will pray to my God to assist me, & *his grace is sufficient for mee*. I know thy nature, thou art like an vnruely Colt, that if hee be pampered, fed, and wel-kept, he wil throw his master vnder

2 Cor. 12.
7.

2 Cor. 12.
9.

der his feete, and cares not
what become of him, so hee
may be rid of him, and then
he runs whither he list him-
selfe, although he fare much
worse then hee did before:
euen so it is with those that
become subject to their af-
fections, they are as hard to
bee ouercome as a wilde
Colt, which many times is
like to be, and some time is,
the vtter destruction of his
Master: therefore your re-
solution must be, to deale
with your stubborne and re-
bellious affections, as you
will deale with a pampered
wilde Colt, and say vnto
them, By Gods grace I will
not bee ouer-mastered by
you, I scorne to serue so beg-
gerly and so base a slaue as
thou

thou art, I will bridle thee, and thou head-strong, stout, proud, scornfull, and disobedient, vntemperate, vn-holy, high-minded, forward, couetous, and idle disposition, for there is no goodnesse in you by nature, but by Gods grace I will temper you, I will make you humble, patient, chaste, quiet, and diligently to fall to some labour, you shall neuer be idle, for that will bring you to nought. And this must be the victory betwixt your selues and your affections, & then the Holy Ghost will teach you to master your selues, and not suffer you to bee subiect to euery filthy motion of the flesh. Further, *Hee will teach thee*
all

BLESSING.

125

all things, and bring all things
to thy remembrance; as God
resisteth the proud, and giveth
grace to the humble. He that
committeth adultery, sinneth
against his owne body, and
maketh the Temple of God,
the Temple of an Harlot. Hee
that will not worke, let him
not eate. Hee will giue thee
faith to quenah all the serie-
dars of the Deuill. There-
fore pray for the holy Ghost
in all temptations, hee will
bee with thee in them, and
strengthen thee to over-
come them, he will be with
thee in the houre of death,
when all thy friends, thy
pleasures and profits will
forsake thee, and then he wil
bring thee to Christ, and
therefore pray for him, and
ac-

Iam. 4. 6.

1 Cor. 9.
18, 19.

2 Theff. 3.
10.

Eph. 6. 16.

acknowledge his great mercy in Christ, who hath taught thee thus to pray, and whatsoever thou neglectest, neglect not private prayer, and howsoever thou doest, seeke for continuall knowledge, that your prayers may be according to the Word of God; for if they be not such, then are they turned into sin, & then thou hast nothing to releue, comfort or reconcile thy selfe to God againe: for as concerning all the sinnes that a man hath fallne into through the frailty of nature, hee hath beene reconciled to God by faithfull prayer; but if your prayers be not at all, or not as they ought to be, then all your helpe is vaine.

CHAP. 32.

God accepteth weake prayers.

IT is a very weake prayer
that God will not accept
if it be rightly made. I speak
thus much, because I would
not haue you discouraged,
and thinke you had as good
not pray at all, as pray
weakely: for the Almighty
God accepteth your obedi-
ence and well-meaning, that
you will prepare your selues
to pray as well as you can:
but if thou see thy selfe neg-
lect priuate prayer, be sure
that Satan hath something
to worke against thee: and
by this you may vnderstand
that there are none that did
or euer shall perish, but it
was because either they did
not

not pray at all, or else, because they did not pray as *God* had warranted them in his Word. Me thinkes if I were a man and a Preacher of *Gods* Word, as (I hope) some of you shall be, and I pray *God*, for *Christs* sake, you may, I surely perswade my selfe, that through *Gods* grace I should bring many to pray rightly, which now pray vnadvisedly, or not at all. But those that haue gotten a custome to pray after the iudgement of men, and contrary to the Word of *God*, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they vnderstand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatory,

gatory ; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vaine as their prayers. Yee once againe I say vnto you, Pray : for you haue no promise, except you pray. *Aske and yee shall haue* (saith Christ) *hee* doth not say, You shall haue, whether *you* aske or no : but hee saith, *Aske and yee shall haue.* Was not this a great mercy of our Saniour Iesus Christ, to proffer vs, if wee would but aske, wee should haue? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing, for which he might be the better for euer. If a Master would say to his

Mat. 7. 7.

G

Ser-

Servant, when such a lease comes out, aske mee for it, and I wil let thee haue a very good peny-worth of it: because thou hast spent thy time in my seruice, and in attending vpon me: therefore I would haue you get something to liue vpon hereafter to defend the World withall, that thou mayest not beg when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolved to doe this seruant good, when the time comes, hee considers with himselfe at how easie rate he may set the Rent of his Farme for him to liue vpon, and yet giue some attendance vpon him still. The time being come,

come, hee expecteth when
hee should aske; but if the
seruant thinkes much to
aske, it is ten to one but his
Masters mind will be cleane
altred, although he were ne-
uer so fully bent to deale li-
berally with him, & saith to
himselſe, If it be not worth
the asking, it shall be worth
the keeping; or, If it be not
the asking; or, If it be not
worth thanks: and very
likely he will thinke worſe
of his ſeruant then euer hee
did before, because hee
would not aske it, and think
hee is growne proud, and
ſcorned his gentle offer.
Now, if the Maſter will not
giue his ſeruant the thing ſo
promiſed, because hee will
not aske him, although in-

deed he ought in conscience
to giue him something: for
God saith, *Let not thy ser-
uant goe away a poore man;*
how dost thou thinke thou
shalt receiue the thing
which our Sauiour hath
promised, vpon the same
condition that thou shouldest
aske, when thou hast
deserued nothing at his
hands, but hee of his owne
free mercy hath bought
thee, and paid a deare price
for thee, and thou hast done
nothing for him, but for
thy beggerlines, he biddeth
thee aske, and thou shalt
haue? What canst thou look
to obtaine, when our Sani-
our Christ hath precisely
told thee, thou must aske,
and yet thou refuselt to doe
it?

Mat. 6. 6.

it? *Enter into thy Chamber,* saith he, *and shut thy doore,* Although euery place will serue, yet it pleaseth Christ to name thy Chamber, because hee would haue a man without accombrances. Euery man findeth one place or other to lodge in; let them then finde the same place, or some place else to pray priuately in. *Shut thy doore* (saith Christ;) as if he should say, Shut thy selfe from the World, and shut the World from thee: it may be thou hast something to say to mee, that thou wouldst not haue the world to heare. Oh the mercy, the wonderfull mercy of Christ to Man, how hee became Man for man. And he knew

the nature of Man, that he would bee loath that euery one should know the corruption which was in him: and therefore said, Come to me alone, and shut the dore, no body shall know what is betwixt thee and mee, I know thy sins already, but I would know whether thou knowest them or no; for many a man sinneth and knoweth it not, because hee knoweth not my words: but if thou knowest them, confesse them to me, and I will giue thee pardon for them: and if thou wilt leaue them and canst aske helpe of mee, I will giue thee grace to ouercome them: for I haue ouercome them all for thee, euen in thine own flesh: and thou,

thou, through mine helpe
shalt do a greater work: for
thou being a sinner, shalt o-
uercome in thy selfe, which
is a greater worke then for
mee which am G O D, and
without sinne, to ouercome
sinne: and yet not you, but I
your Saviour, who dwell in
all those that lay hold on me
by true faith, for without
me ye can doe nothing, and
therefore come to mee, fol-
low my counsell, come se-
cretly, let no body know of
it, for hindring you, or for
feare vaine-glory should
follow you; no man shall
need to know of it, for I will
reward you openly. Oh the
wonderfull mercies of Christ
to man, neuer able to be set
out! hee knew that man

would be desirous to haue it knowne that hee serued such a worthy Master, as none could serue a better, that euery one should say he serued Christ, he serued the Son of God, who will bring him to preferment. Euery one desireth to haue it knowne, that hee serueth a noble Master, and therefore he wil weare his cognizance vpon his sleeue, that it may be knowne what an excellent man he serues; for it is a great credit to serue a worthy Master, and a man shall be very well accounted of for his sake: but he that serueth a wicked and vngodly man, shall neuer be so well thought off, because his Master is wicked, and hee is oftentimes

rentimes ashamed of his Masters doings, so that hee will neuer be a credit vnto him; and therefore, neuer serue a wicked man, although he be neuer so rich: for the desire of man is to serue a Master of credit, and that Christ knew: he knew also that man was loth to haue his sins openly known: and therefore out of his great mercy and wonderfull wisdom, he appointed man to confesse his sinnes privately, without which there can be no good prayer. He told man, that hee should not need to make shew of it vnto the world; for he would reward him openly, and make it knowne; that hee serued a good Master in-

G 5 deed

The rewards of Christs service are heavenly.

deed; for he would giue him
such graces and blessings, as
all that knew him, should
perceiue that hee had them
neither of the World, the
Flesh, nor the Deuill, nor of
his own nature: but it should
appeare, they were onely
the gift of the Almighty
God: Hee did not promise
earth and earthly things, you
may see; for euery veno-
mous Earth-worme is full
of these; the Vsurer, that is
as farre from Heaven as it is
to hell, where, if he take not
heed, in time hee may finde
his part, he (I say) may brag
of his gold; the extortioner,
whom G O D hateth, may
brag of his siluer: the coue-
tous person, whom God ab-
horreth, hee may brag what

a deale of earth and earthly
durt he hath purchased ; as
the Prophet saith , *They*
load themselves with clay. He
doth not say, God giueth it
them, but *They load them-*
selves. Among these foolish
and abominable people,
whom the Scripture spea-
keth so much against , as a-
gainst no man more , nor so
much, I thinke strumpets
and whores , who for coue-
tousnes sake sell their soules
and bodies, and make them-
selves such filthie vessells in
this earth , that it is most
loathsome to thinke of, may
brag as well of their Iewels,
and costly apparell that the
World bestoweth vpon
them , as any other of these
couetous wretches whom
God

God abhorreth, and giueth warning that no man shall speake well of them: for the Holy Ghost saith, *Speake not good of the conueus whom GOD abhorreth.* And that thou mayst know it is no worldly trash that God bestowes on thee: know, that the Deuill calleth himselfe the prince of the World: and so one would thinke he were: for these outward things are most commonly bestowed vpon the wicked; but that which GOD will bestow on thee, is a treasure which the wicked ones haue not, nor are neuer like to enioy, except they leaue their wicked wayes, and goe primarily to the Lord Iesus Christ, and lay open their
mise-

miserable estate to him, and
crave his pardon and grace
to live a new life; and then
he wil giue thee the greatest
treasure that man can ima-
gine, euen a most heauenly
treasure: hee will giue thee
faith: which will bring thee
to the euerlasting Kingdom
of heauen: he will giue thee
patience, to beare all the
crosses and troubles in the
world: he will giue thee hu-
mility, which will fill thee
full of grace, and make thee
in fauour with God & man;
hee will giue thee his grace
so plenteously, that thou
wilt speake alwayes the
truth, & keepe thy promises,
though it be neuer so much
to thy hindrance in the fight
of the World. Nay, in the
fight

sight of the World, it must needs be a praise to thee; for the World seeth that euery Earth-worme can breake their promise, or turne it so, that it is worse then a promise-breaking: for it sheweth that they are full of hypocrisie, dissemblers, and would serue the world, and would not haue the Deuill know it; but the Deuill will not be so deceiued: hee maketh account the world is his, and hee hampereth all those that loue it, in chaines, and he will haue the world know it, that it may be a witnesse on his side at the day of iudgement: Nay, his owne Conscience will be a witnesse against him at the Day of Iudgement, that bre-

The danger of breaking promise.

breaketh his word, euen at that dreadfull Day, when the trash, for which hee so lightly regarded his promise, shall be consumed with fire and brimstone, then will he wonder, he could thinke it would bee so long before that Day would come, and now seeing that it is come, hee fully perswadeth himselfe that his paine will neuer haue an end; If thou thinkest, that breakers of their word haue a roome in Heauen, reade the fifteenth Psalm. But what should I speake of a roome in heauen, when indeed they ought to haue no roome amongst ciuill men on the earth: Nay, nor yet among the Heathen? for it hath beene accounted

counted so great a shame
 for a man to breake his pro-
 mise, that hee would rather
 die then it should bee said
 that hee were one of those.
 But pray thou priuately and
 faithfully, and GOD will
 not onely giue thee power
 to keepe thy promise with
 men ; but thou shalt also
 haue grace to keepe thy
 word and promise thou hast
 made to Almighty God, to
 forsake the deuill, the world
 and thine owne filthy affe-
 ctions : which will shew o-
 penly that thou art the ser-
 uant of God, and that God
 hath bestowed his manifold
 graces and blessings vpon
 thee, as Christ said vnto Pe-
 ter, *Flesh and blood hath not
 taught thee these things, but
 my*

Mat. 16. 17

my Father which is in heaven.
So every one that behol-
deth thee, will know, that
neither the Devill, the
world, nor thine owne flesh
hath bestow'd these gifts on
thee, but thy Father which
is in heaven. Blessed be the
name of CHRIST, for his
bountifull goodnes bestow-
ed vpon mankinde; hee did
not only bid them pray, and
promised they should bee
heard, but also told them to
whom to pray; and because
men durst not goe to G O D
alone, hee bad them goe in
his Name, & promised that
hee would bee there with
them, and he would be a Me-
diatour, which none else
could do & he would make
peace betweene G O D and
them,

Luke 18.
10.

them , and therefore any might boldly come to him ; he teacheth them where to aske priuately , and what to aske : the holy Ghost, without the which, wee are fire-brands of hel; but if we haue him, wee are Saints in Heauen, euen ioyned to Christ, and as his members ; and yet he fearing all this would not serue , it was his greatest mercy to shew vs more concerning two men which were praying , and make vs acquainted how they prayed, & how they sped. Christ saith , *There was a Pharisee and a Publican went into the Temple to pray.* The Pharisee was one that thought himselfe a iust man, and despised others. The Publican accounted

counted himfelfe a finner
openly knowne. *The Phari-
see stood up and prayed, and
said, I thanke thee, oh Father,
I am not as other men are, nor
like this Publican, I fast
twice in a weeke, & giue tythe
of all that I haue. Now you
may see who they bee that
say, I fast; or wee fast: as if
they should say, I feare it
shall neuer bee knowne that
it is I, or wee that fast and
pray, and pay tythe of all
that wee haue, and that, we
deale iustly and keepe the
Commandements. But the
Publican stood as farre off, and
durst not looke up to Heauen,
but smote on his brest, & said,
Lord, be mercifull to me a sin-
ner. Heere you see, we must
humble our selues, and con-
fesse*

LUC. II. 2.

fesse our finnes: for Christ saith, He went away iustified, rather then the other: for hee that humbleth himselfe, shall be exalted, and hee that exalteth himselfe, shall be brought low. Also hee willeth vs alwayes to pray, and not to wax faint, saying: There was a certaine Iudge in a Citie, which neither feared God, nor reuerenced man, and there was a Widow in the Citie which said, Doe mee iustice against mine aduersary; but he would not for a time; yet after ward he said, Although I feare not God, nor reuerence man, yet will I do her iustice, lest at the last shee chance to weary mee. And the Lord said, Heare what the vnrighteous Iudge saith. And shall not God auenge

avenge the cause of his Elect,
which cry and call day and
night upon him? And there-
fore pray continually. And
do not thinke (my sonnes)
that I haue spoken too
much of prayer: for, as I said
before, without it wee haue
no promise to obtaine any
fauour of God, nor yet to
bee kept from any euill by
God, and therefore doe it.
You must needes also bee
thankfull to GOD for his
mercies in Christ, and most
humbly thanke Christ, who
hath thus mercifully taught
you to pray, and giue God
thanks, who hath brought
you into the world in such
a time, when as you may be
taught to pray according to
his Word; and, I beseech
him

him, that you may pray according to his counsell.

CHAP. 33.

No certaine rule for private prayer.

NOW I would haue you know, that private prayer is for euery mans private vse; and therfore there is no certaine rule, neither can words bee set downe what yee should say: for though we be all sinners, yet some are more troubled with one sinne, some with another, and some are troubled, because they cannot be troubled so much with their sinnes as they desire, which sorte Christ calleth vnto him, saying, *Come vnto me all yee that labour and are laden, and*

Mat. 11. 28

I will ease you. But although all finnes dwell in vs, and we are subject to them (wherefore Christ saith, *Ye had need watch & pray*) yet there is in euery one of vs, some one sinne that will draw to a head, and beare some rule in vs, and will not be subject nor subdued to the Spirit, as the Child of God would haue it: but then hee goeth to Christ, and craueth his assistance, and yet sometimes the sin will ouercome him, and then he goeth and confesseth his sinne againe, and craueth pardon, confessing withall his own weaknesse, that he should be overcome of so vile and base an affection, and thus euery one ought to seeke by prayer to God,

Mat. 26. 41

God, to get victory of that
sin, which otherwise would
ouercome and destroy him,
body and soule for euer and
euer.

CHAP. 34.

*Diners men troubled with di-
uers sinnes.*

SOME are troubled most
with enuie, some with
pride, some with anger,
some with Couetousnesse,
and some with sloth, &c. All
these, with a company that
attend on them, set vpon
euery man, but one must be
Captaine, then ouercome
the Captaine, and all the
Armie will be discomfited
in warres, if the Captaine
preuaile, the Souldiers will
ruinate

ruinate euen the Citie; so it is with sinne, if the chiefe sinne getteth the victory, it will let in a great number of enemies, that will neuer leaue, vntill they haue vterly ruined, and brought to confusion the whole body and soule of man; and therefore euery one ought to pray to God, for helpe and assistance against his greatest temptation; for if we ouercome that, the rest will flie: as *S. Iames* saith, *Resist the Deuill, and he will flye from thee.* And this will bee a great comfort to any man, when he seeth his enemy cannot triumph ouer him: then the Deuill shall haue no cause to laugh in his face, nor the World to

Iam. 4. 7.

H iest

iest behind his backe, neither can his owne affections braue or vpbraid him: but he shall haue a greater comfort then this; for by obtaining this victory, he shall be sure to be Seruant & Souldier to the most worthy Captaine that euer was. Yet hee must acknowledge that hee got the victory by the help of his Captaine; and so long as hee is a Souldier vnder him, hee shall alwayes haue the victory; for the Deuill himselfe is afraid of this Captaine, the World will fle at his presence, and thine owne affections will fall downe before thee if hee come.

CHAP. 38.

Be not hurt by a little temptation.

THere is another thing, which I must admonish you of, that ye be not overcome of a little temptation, for that is the basest thing in the World : euen as if a great Captaine should bee overcome of a meane Souldier, that had neither might nor policie, which must needes returne with shame to the Captaine. But it is much more shame for a Christian, that hath vowed to forsake the Deuill, the world, and his owne affections, to be overcome by the weakest of them all. There be many that thinke, if the

Deuill ouercome them not in a great tyme, all is well, though that indeed hee set them on worke continually on trifles; and by this meanes keep men in some deuice or other. Hee cares not what they doe, so they serue not God, & so he may blindfold them, that they cannot see their owne sins. And thus they are in a very dangerous and euill case, and know not what they doe; yet they shadow their folly, that the world may not perceiue it, and then they thinke it is well enough. Thus the deuill leades them quietly to hell, and they neuer know whether they are going till they come there: each as a wind carrieth a Ship, and they that
are

are in it, know not where they shall bee fet on shore. For the Deuill is a cunning Fowler, hee will neuer lay a great bait, where he knowes a little one will serue the turne; and he is so full of policie, that hee seeth a great bait would make the party afraid to come neere it: but thus doth the Deuill, first he giueth a little bait, and saith to him whom hee meaneth to catch, I warrant thee, thou mayest take this, goe neere it, taste of it, it will not hurt thee: many swallow a greater bait then this, and thou seest no hurt come of it: as he said to *Eue*, It is but an Apple, it may doe thee much good, to bring thee to knowledge, & make

thee like a God. And therefore now wee see, wee had neede for a speciall watch ouer our selues, that we may spy the Deuill, when he goeth about thus to entrap vs in his Engines, with his alluring baits, and returne his baits againe, and when hee offreth vs any of them, may say, I defie thee Satan, and by Gods grace haue knowledge that thou art a wicked Serpent, and didst deceine our first Parents with an Apple. I will not play with thy baits, be they neuer so sweet, pleasant, or beautifull. I know thy subtilty, and I know that I serue a Captaine, Christ, that thou art afraid of, and hee will bring vs to a happier

pier Paradise, then thou
didst put vs out of, and hee
will make mee like a God,
and renew the image that
thou diddest decay in vs.
Thou diddest scoffe at mee,
and saidst, I should haue
knowledge, when thou
wouldest haue vtterly o-
uerthrowne mee; yet I
haue this knowledge (I
thanke the Almighty God
for it) that now I can see
thy policie, and how thou
camest to our Parents, when
they were alone; thou
thoughtest they could not
stand by themselves: but
thou shalt neuer finde mee
alone; I know I cannot
stand by my selfe, and there-
fore I draw neere vnto my
Lord and Sauiour Iesus

H 4 Christ

Christ by faith; and will attend vpon him; and will not leaue his commaundement vndone, for all thy baytes and allurements thou canst shew me in the world, where thou callest thy selfe Prince: but thou gettest it by wicked policy, and thou rulest it by a wicked tyrannie, destroying the good, and maintaining the wicked, and bestowest thy trash on them, not for any loue that thou bearest to them: but to make them thy wicked instruments, that thou mayest doe the more hurt by them.

And as soone as they haue serued thy turne a while, thou wilt bring them to shame in this World, and

BLESSING.

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and everlasting destruction
in Hell-fire. And therefore
now I would haue thee
know, that I haue know-
ledge, and perceiue that all
these vsurping Tyrants haue
learned all their mischie-
uous policies of thee, vsing
all meanes they can possi-
bly, to destroy the good,
and with their paltrey trash
wh^{ch} they call their wealth,
they winne the wicked to
their wills: and when they
haue their purpose a while,
they will picke some quar-
rell against them, a though
they haue no reason for it,
and although they follow
their wicked wills neuer so
much, yet in the end they
will overcome them.

And so, Satan, dost thou

H 5 deale

deale with all that serue thee : and therefore thou art an vsurping Tyrant : for the earth is my Lords who hath made it , and all that is therein, and that which belongeth vnto thee , is nothing but that trash, that hee careth not for : it is like Tares , and the worser sort of graine, more fit to feede Swine, then for the children of so mighty a King as my Lord is, who hath such treasure for those that doe belong vnto him, as thou shalt neuer come neere. Yet this is thy despight and enuie, because thou canst get none of it, thy selfe, thou wouldest haue mee haue none of it neither. But thou shalt not deceiue mee with these
earthly

earthly baytes ; which one day my Almighty God shal set on fire about their eares that loue them so well, when themselues shall bee suddenly strangled with the smoake therefore : and it makes mee maruell how thou shouldest deceiue so many as thou doest with them ; for once my gracious Lord drowned them , and all that loued them , and many times he sinketh very much trash in the Sea , that Pyrats might see they shall sinke one day , and all those that sell their soules for such trash , except they turne speedily vnto my Lord and Sauour Iesus Christ , who is a Sauour , and will saue all sinners that turne vnto him.

him. But thou art a Destroyer, and wilt destroy all those that follow thee: thou knowest my LORD burnt *Sodom* and *Gomorrah*, with other Cities, which were full of the glistering drosse; to shew that hee cared no more for it, then Kings doe for Countries: for if he had respected it, hee would neuer haue burnt it, and consumed it with fire: Yet thou, Satan, dost deceiue worldly wise men, giuing them drosse for gold, which is no better then Copper Counters: and in the meane time thou makest them deceiue themselues of an euerlasting treasure. Earthly treasure may be compared to glasse, which is so brittle

a mettall, it can neuer continue long: for as it might be, now a man hath it to do him good, and in the turning of a hand it is broken, and worth nothing: euen so it is with the trash and pelfe of this World, and the life of man which is but a breath; and what can bee of lesse power then a breath?

The Scripture saith, *It is like a vapour which appeareth suddenly, and is as suddenly gone againe.* Christ saith; *Thou foole, this night shall they take away thy soule from thee: then whose things shall these bee that thou hast gathered together?* If our Saviour Christ calleth him a foole, that careth for earthly things, I know hee

Iam. 4. 14.

Luc. 12. 20.

is a foole ; and therefore thou shalt not make mee so simple, but thou shalt make me wise ; for I will euer be watchfull, and wary in all my wayes , continually attending vpon the Sonne of God, Christ Iesus, my Lord and Sauiour , that thou mayest not finde me alone. I will also keepe company with the Godly , by which meanes the way of my Sauiour will bee made more easie for mee ; for when many godly men are together , they encourage one another to that which is good.

CHAR.

CHAP. 36.

*Idlenesse and couetousnesse to
be auoyded.*

NOW though euery sin
bee a great hinderance
to prayer, yet Idlenesse and
Couetousnes are two of the
greatest: and therefore we
ought most earnestly to
pray against these finnes, and
to take heede of such sports
and recreations, which haue
no warrant in the Word of
God: for many are so carri-
ed away with idlenesse and
pastimes, that they can finde
no time to pray; and there-
fore we had need to be very
circumspect, and watchfull
ouer our selues, lest wee be
snared with this part of the
Deuils policie; for if a man
take

Exo. 20. 9.

Rom. 14.

23.

Eph. 5. 16.

take not heed, Satan will fill his heart so full of these vain and idle pastimes, that hee shall neuer haue any regard of preparing himselfe to pray. God saith, *Six dayes thou shalt labour, and doe all that thou hast to do;* and therefore be sure there is no time appointed in these six dayes to follow your idle pleasures and sports: *and the seventh day wee must keepe holy.* The Holy Ghost saith, *Whatsoeuer is not of faith, is sinne;* and thou canst doe nothing of faith, except thou hast good warrant of it in the Word of God: and the Word of God saith, *Redeeme the time, for the dayes are euill.* And thou canst not redeeme the time with vaine

vaine recreations. I speake
not to barre any from law-
full recreation, but to warne
you to take heed, that for a
little foolish and idle plea-
sure, which presently com-
meth to an end, you lose not
a glorious Kingdome which
endureth for ever. And this
Kingdome can neuer be got-
ten without priuate, true,
and faithfull prayer; for al-
though Christ hath already
obtaine it for vs, yet wee
haue no promise of it, except
we lay hold on him by faith,
which faith wee can neuer
haue, except we pray for the
holy Ghost to enlighten vs,
and teach vs to lay hold on
Christ. You must continual-
ly call for mercy and grace;
mercy for thy sin, and grace
to

1 Cor. 3. 6.

to serue God. And this I am well assured of, that hearing of the word preached, is the very meanes that God hath appointed for obtaining of faith, & by no meanes may you neglect that, except you will contemne the counsell of the Holy Ghost, which I pray GOD for Christs sake you neuer may doe. The holy Ghost telleth you, that *Paul planteth, and Apollo watereth, but God giueth the encrease.* You must alwayes haue your prayers ascending to the Almighty God, to desire him to send the showres of his grace into your hearts, that the seed of his Word may grow, and bring forth fruit to everlasting life.

CHAP.

CHAP. 37.

A dangerous let of prayer.

I Will let you vnderstand
 I in my judgement; what
 is one of the greatest hind-
 rances vnto prayer that can
 be, but it is so close and sub-
 till an enemy vnto mankind,
 that I can by no meanes dis-
 couer it so well as I would,
 for it is so cunning, and so
 forcible an allurence of the
 Deuill, that it draweth ma-
 ny more from true and faith-
 full prayer, then any net that
 euer hee laid: but I cannot
 well tell, which way to de-
 scribe it vnto you. I cannot
 say that it is altogether Co-
 uetousnesse: for as *Dauid*
saith, *If it had bene an open*
enemy, that hath done me this
dishonour

Psal. 56. 12

dis honour, I could haue borne it; So I may say, If it were an open sinne; which would deprive you of this benefit of prayer, peradventure I should finde some way to disgrace it vnto you; but it is a thing that carrieth some colour of goodnesse, euen amongst them that thinke themselves good, and yet indeed it is starke naught, and deceineth a multitude, and it frequenteth every place, Citie, and Towne, and among all sorts of people, Husbandmen, Tradesmen, and all kindes of Arts and professions in the world: so that I cannot as I would, tell you which way to shun it: I would to God it were not among Preachers.

Now

Now, as well as I can; I will explaine it vnto you. It is an ouermuch care of those things which a man may lawfully vse. For man being earth, those earthly things beare much sway in his mind, and especially because they carry the name of lawfull: and so they make a man forget the Law of God, and neglect the duty of Prayer; the which two things being ouer-slipped, hee loseth the promise of the Gospell, which is an euermlasting Kingdome. And that it is thus, I will make it more plaine vnto you, because I hope, GOD will giue you grace to shun it, which I desire you may, for Christs sake. Man being earth, and
Satan

Satan being the Prince of this earth, hee labours to set mens earthen minds altogether on this earthen world, which he may easily do : for man being earth by nature, and generally endined to loue earthly things, he is the more easily drawne vnto this earthly affection. It is euen as if a man should runne downe a steepe hill, hee can more easily run downe, than goe vp softly : euen so, man can easier runne after these earthly things, the stay himselfe in a meane. Hee hath nothing to helpe his earthly nature, but grace : which he must needes pray for, or else hee can neuer haue it : yet doth hee follow the things of the earth so much, that he hath

hath no leisure to pray for it. In the night when hee should meditate on the law of God by the appointment of the Holy Ghost, hee is thinking of some earthly thing or other, either of this bargaining, or that purchase, or such like; when oftentimes hee might be much more happy to bee without it. And he thinkes, he that can think of heaven, & haue it, is well enough: but these kinde of people would haue heaven & earth too. It is said *It is as hard a thing for a rich man to be saved, as for a Camell to creepe thorow the eye of a Needle.* And this is the cause of it, his head is so busied about earthly things that be lawfull, that hee forgets

Mat. 19. 24

gets to meditate of the Law of God in the night : And in the morning whē he should pray, before hee can settle himselfe to it, his earthly businesse is so much, and requires so great hast, that then he cannot stay to pray; but if he doe, they are such prayers as some offer to their Saints : they speake of God, but their hearts are on the world : some are troubled with their Merchandize, some with buying and selling, some coueting to grow rich, some casting to maintaine their families, but their riches are so vnlawfully vsed, & so hard a matter it is for them to vse them lawfully, that it cannot by any meanes be expressed. But the

the most mercifull & mighty God hath taught man what to doe in such a case, which is, to meditate in his lawes day and night, and then he shall bring forth his fruit in due season, and shall know when to serue God, and when to deale in the world. Take heede therefore: you see what danger you are in, whilest you are heere on earth; for this is a dangerous disease, and many die of it: and therefore cleaue to the mercies of God in Iesus Christ, which hath giuen you such warning of this desperate disease, saying, *Labour not for the meat that perisheth, but for the food of euerlasting life.* Thus you see what Christ
I saith,

faith, he bids you not labour for earthly things, he tels you they perish; hee bids you labour for the foode of the soule, which shall neuer haue end, the Holy Ghost saith, *Bodily labour profiteth little: but godlines is profitable to all things, which hath the promise of this life present, and of that which is to come.* Here you see, Godlinesse hath the promise of the life present; and therefore I maruell men should refuse to be godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise, as of the life present. *Godlinesse is great gaine.* Would you haue gaine? then embrace godlinesse:

so

so shall you haue your desire, for that purchaseth a Kingdome, and it is profitable for all things. *Seeke first the Kingdome of God, and all things else shall be ministred unto you.*

Mat. 6. 13.

Heere Christ promised, that if you will serue God, all worldly things shall be giuen you, saith Christ; *Care not for to morrow, let to morrow care for it selfe; the day hath enough with his owne griefe.* Here you see, Christ would not haue you care so much for these earthly things as you doe. *Cast all your care vpon God, for he careth for you.* Heere you see that God freeth you of all your earthly cares, and telleth you that he taketh care

Mat. 6. 34.

Psal. 37. 5.

for you, as if he should say :
Your care can doe you no
good, and therefore take
none; serue me, and I will
take care for you : as if a Fa-
ther should say to his sonne,
Goe to the Schoole of Lear-
ning, study to serue God,
your King & Countrey, and I
will prouide you all things
necessary, and you shall want
nothing.

Labour for Learning, or
else you can neuer get it;
that is a thing which I can-
not buy for you, you must
get it by your owne indus-
try and diligent study, if
you will haue it : but when
you haue it, it is more
worth then all I can leaue
you besides. It will bee a
wise Master to teach you, a
dili-

diligent seruant to attend you, a discreet Counsellour to admonish you, a witnesse of the wel-spending of your time, a faithfull friend, and of great account, able to credit thee euen with Princes: and these things cannot by any meanes bee gotten, without thine owne diligent study. Euen so our louing Father in Christ tells vs, by the mouth of his Son, our Sauour, that we should not care for these earthly things, for they shall be giuen vnto vs; but wee must care for the Kingdome of Heauen, for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kingdome, and

lasteth for euer; it will bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, and euerlasting happineffe, without woe, want, or end. Furthermore, I will tell you, what cause you haue to take care for this Kingdome: if you lose it, you fall into a pit of euerlasting destruction, where you shal be tormented with fire and brimstone for euer and euer, where no man shall euer come out againe; for there is no redemption: and therefore by all meanes possible I aduise you to take heede. Christ endured the paines of Hell for you, because he pitied you, & knew you were not able to ouercome

come them. Therefore you may belecue mee, if you could beare all the paines of Hell one houre, and then could bee deliuered, you would neuer come there againe for all the word; nay, you would neuer loue the world, nor any thing that is in it, because they are nothing but baits to draw men to destruction. But if the Deuill get you once there, you can neuer come back againe; and Christ will neuer fetch you from him, for the Deuill and Hee are enemies, & he is able to liue without any of his seruants: for those that will serue Him, shall haue an euerlasting Kingdome, and liue in ioy and happinesse; and those

that will serue the Deuill, he will torment them in fire and brimstone for euer.

Now if Satan can get any to serue him, hee is worthy to haue them; for Christ will none of them: and therefore I tell them now, if they come once in Hell with the Deuill, they shall neuer come in heauen with Christ; for he is iust, and will not meddle with the seruants of another. But if any see his filthy and base wayes, and consider the miserable & wretched estate it wil bring him vnto, and then turne to me, (saith Christ) and desie the Deuill and all his workes, and serue mee, I will saue him; for I am a Saviour, and that is my name, and my glory:

glory : for there is no Saviour but my selfe: *I came into the world to saue sinners*, but not such sinners as will serue the Deuill: for though there bee none in the world but sinners, yet those that loue me, and keepe my Commandements, them will I saue : but they that serue the Deuill, I will destroy and torment them. Although all are sinners, yet those sinners that plucke vp their sinnes as a Gardner pulleth vp his weedes, and cast them behind them, and follow me; although they bee weake, and feare that they cannot ouertake mee, yet I will put forth my hand, & take hold of them, they shall not need to feare. *The bruised Reede*

*Will I not breake, and smoking
flax will I not quench: I came
to binde vp the broken-hear-
ted, to preach libertie to the
Captines, and to comfort them
that mourne, let all that la-
bour, & are heavy laden, come
to mee, and I Will ease them.*
But those that follow their
finnes, and are merry and
ioyfull, and carrie them
lightly, and neuer feelee any
weight in them, they neuer
call for helpe to beare them,
they carrie them well e-
nough, they dance after the
Deuils pipe, they follow the
Deuill more swiftly then
my seruants follow me: for
they follow Nature, and the
Deuill helpeeth them for-
ward, and the World is a
friend to them both, and
they

they like laden Asses follow
the Deuill with his treasure,
and make him their lord
and master : and yet some of
them will not sticke to say,
they hope I will saue them,
although I haue often told
them, I will saue none but
my seruants, and I will not
meddle with them ; for if
they wil serue me, they must
cleane forsake mine enemye,
the Deuill, for hee is an ene-
mie to me and all mine, and
doth all the despight against
vs that hee can, and I will
not saue him that will serue
mine enemye : and therefore
let them neuer presume vp-
on my mercie ; for I haue
told them : that *The hope of
the vngodly shall perishe.* Hee
that is an vngodly person, a
swea-

Math. 16.
24.

swearer, a drunkard, a profaner of the Sabbath, false in religion, carelesse in life, and yet hopes to be saued by me, his hope is in vaine, and grounded vpon no foundation; for I neuer made promise to saue any such: and therefore they haue no reason to say, They hope I will saue them, except they speedily returne from the deuill and his wayes, and follow me and my wayes, for I haue plainly told them, *Hee that will be my Disciple, must forsake himselfe, take vp his Crosse and follow me, and assuredly I will saue him.*

Now tell mee then, how would a man like one that should serue his vtter enemy, and doe what his enemy could

could deuise to hurt and grieue him, and then when he had done all the hurt that he could against him, when he could doe no more, then he would come to him, and thinke to haue a great blessing, and a great benefit of him? hee should surely be deceiued. Then with what face can a sinner goe to Christ, to saue him when he dyeth, who would neuer serue Christ while he liued? Though God had commanded him to cast all his care vpon him, for hee would care for him; yet hee hath spent almost all his time in seruing the world, the flesh, and the Deuill.

CHAP. 38.

*Reasons of casting our care
vpon God.*

I

I will tell you great reason, why you ought to cast all your care vpon God, and none vpon the World; for God is our Father, our Maker and Governour, and our feeder: Christ is our Saviour. Now the Father and Governour knoweth what is fit for the child, better then the child; for the child would surfet, if hee might haue his owne will: therefore let him bee content with that which his gouernour will giue him. Another great reason why we should cast all our care vpon God, is because when the Deuill maketh

maketh all his poysonous baits, wherewith hee draweth an innumerable companie of soules to Hell, he couereth them all with some worldly thing or other, that they may not see the hooke: some hee couereth with gold, some with siluer, some with earth, some with clay, some with honour, some with beauty, some with one thing, and some with another. Hee will not lay his baits alike; for hee is cunninger then a Fisher: hee knoweth, a little bait will serue for a little Fish, and a great bait for a great Fish; for a great bait will not serue to catch a little Fish; nor a little bait will not serue to catch a great Fish.

And

And besides this, hee must haue the alteration of baits, as the cunning Fisher well knoweth: but with these baits hee must haue a sharpe hooke to take them, and a long line to draw them to himselfe. So soone as hee seeth, they haue swallowed the sweet bait, hee lets them play a while with it, but before it be long, hee draweth the out of the sweet stream, the water of life, and throweth them into a pan of boyling liquor: and as sometime the Fisher is faine to entangle the Fishes with his Nets, and so take them; euen so Satan findeth the humour of euery man, and then hee searcheth in the World to finde a bait fit for him, and

and hauing found the baice,
hee presently poysoneth it :
then he puts in a hooke and
a line, to draw him from the
pure sweet streame, the wa-
ter of Life, the Word of
God ; and then he lets them
play a while with the poy-
soned baits of the World ;
and euen so drawes them to
him, and throwes them into
a furnace of boyling brim-
stone, whose boyling shall
neuer end. Now, there is
none that can keepe vs from
the baits of the Deuill, but
onely God our Father, our
Gouverneur, our Saniour and
Sanctifier : and had wee not
neede then to cast all our
care vpon God, sith wee are
in so great a danger, and
none can keepe vs from the
Deuill,

Deuill, but he? Wee cannot keepe our selues from the baits of the Deuill, no more then children can guide theselues in all their wayes, to feed, learne, gouerne, and cloath themselves, without the helpe of their father and gouernour. Shall the children depend only vpon their father and gouernour, and shall not wee depend onely vpon our God, that is our Maker, our Father, and our Gouernour? and who, when we fell from him, & followed the counsell of the Deuill, sent his onely Son to die for vs, and to endure the paines of Hell for vs? The Holy Ghost saith: *If he hath giuen his Son for vs, will he not with him giue vs all things also?* And

Rom 4.32

And yet shal we nor dare to depend vpon him? Is he not able to dry vp the waters of the red-sea, that thou mightest goe on foot dry-shodde thorow? Cannot hee raine thee Manna, that thou needest not starue? Cannot our God giue thee water out of the Rocke? He giueth thee water out of the Rocke Christ euery day: Oh that thou wouldest receiue it! But I know what thou wouldst haue; thou wouldst haue Quails, to fulfill thy lusts: for *lust, when it conceiuet, bringeth forth sinne; and sinne, when it is finished, bringeth forth death.* Then mayst thou cry; *O wretched man that I am, who shal deliuer me from the body of this death?*

I

Iam. 1. 15.

Rom 7. 24

I thanke God through Iesus Christ our Lord, it is he that must deliuer me from this body of death. And yet thou wilt not follow him, nor depend vpon him. Another reason why thou shouldest follow Christ, and depend vpon him, is, because if the Deuill find thee at any time alone, thou canst not escape his hands: and therefore my greatest desire is, that I might perswade you to cast all your care vpon God, and none vpon the world: nay, I pray God that Christ may preuaile with you, for hee hath gone about to perswade you already, and told you a reason: For he careth for you: And if hee careth for you, you need no more care.

care, for you shall be well provided for: therefore obey him, cast all your care vpon him, and care not for this world; liue as hee hath appointed you, labour in your vocation six dayes, and keep the seauenth holy to the Lord, and in all your labour vse no kinde of deceit, nor desire to be rich. Doe you labor in your vocation; & be sure you pray morning, and euening, and at noone, and at all times, and heare and read the Word of God, and meditate on that day and night, and follow Christ, and take hold on him by faith: let that be all your care, and for your bodily goods, take no care. If you dare not trust God with your bodies, who feedeth

feedeth them as you see e-
uery day, how dare you trust
him with your souls, which
you cannot well discern,
by reason of your earthly
nature? You haue a promise
for your bodies, if you will
serue God, and keepe his
Commandements; and yet
many dare not trust him:
they would serue him with
all their hearts, if they durst
trust his Word. If they
should lose their mortall
bodies, it were but a small
matter, for they must haue
an end. And for your soules,
you haue but his Word and
promise, vpon condition
that you follow Christ,
and take hold of him by
faith: now if you neglect
the condition, the promise
is

is void: and yet you say you durst trust God with your soules, when you neuer goe about to keepe his Commandements: you neuer follow Christ, nor take hold of him by faith, nor haue you any experience by your bodies, for you neuer trust Christ. *David saith, I haue killed a Lyon & a Beare, and therefore I dare venture on this uncircumcised Philistin.* If he had suffered the Lyon and the Beare to haue overcome him, he had neuer overcome the Gyant, & then had hee neuer beene made the Kings sonne. So, if thou wilt overcome that great Goliath, thou must first kill the Lyon and the Beare: thou must first overcome the

1 Sem. 17.
34, 35.

the Temptations of the World, if thou meanest to overcome the Deuill, and so be made the Kings sonne of Heaven.

CHAP. 39.

Against immoderate care.

OUr Saujour saith, *Care not for to morrow, let to morrow care for it selfe, the day hath enough with his own griefe.* Here you see, that our Saujour pities you, that you will take such care; and willeth you, that you should not care for the next morrow, because you doe not know, whether you shall liue till then, or no: for Christ saith, *Thou foole, this night will they take away thy*

thy soule from thee. As if Christ should say, If thou dyest with taking care for this world, thou lovest the Kingdome of Heauen, and thou shalt lye burning in Hell-fire. Then doest thou not shew thy selfe a foole, to take so much care for this World, since thou knowest that Hell-fire is before thee, thy goods are behind thee, & thou know'st not who shall enioy them? If thou thinkest thy Children shall, thou knowest not whether they shall liue or no, or spend and waste them wickedly, as thou perhaps hast gotten them; or whether they shall be otherwise depriued of them, or no.

Psal. 39. 6.

A thousand wayes may separate thy sonnes and their goods farre asunder : thou knowest not but that the world may end; thou knowest not what shall become of thy goods, or whether any body shall enioy them, or not : and to say the truth, some of you make sure worke, that none shall enioy them : for whosoever getteth them, were better be without them, if they be not gotten in the feare of God, and then they cannot be enioyed in the faith of Christ ; for it is not lawfull to haue stolne goods in thy house : and thy goods may bring a punishment vpon thy children ; and therefore thou art a foole to take any
care

care at all, either for or about these things; and thou art a foole, because thou dost care, yea, and spend all thy care about these things. Thou knowest, if thou dost not spend thy time in the feare of God, which is but *the beginning of wisdom*, and in the faith of Christ, which is the end and finishing of wisdom; thou thy selfe, thy body and thy soule shall lye burning in Hell fire for ever and ever, and there is no meanes for thee to be deliuered. Thou maist turne thee, and tumble thee in the fire of Hell, and canst neuer get out, and wonder at thy selfe, that thou wert such a foole, to take care for those things which thou shouldst

neuer know what became of them, and take little or no care for thy selfe, when thou knowest thou shouldst come to this wretched and miserable end, that would neuer end.

Here in the World none dare call a rich man foole; but CHRIST saith, he is a foole that setteth his heart on these worldly things. But, if by taking care for worldly things hee misse Heauen, and fall into Hell, he will call himselfe a thousand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing; nay, it is worse then nothing: for his owne conscience will tell him; if hee
had

had had nothing, hee should haue cared for nothing, and so hee might haue serued God, and gone to Heauen: and hauing something, his care was so much to compass more, that indeed hee had gotten nothing, but euerlasting torment.

And now hee knoweth not what to doe: sometimes hee thinkes, I would I might creepe thorow ten thousand Hells, and be ten thousand millions of yeeres in crawling thorow them, to goe to Christ, and then get faith, and take hold on Christ: for hee knoweth now, that none can come to God, but by faith in his Sonne; for the which, hee would now take all the

paines that could euer bee
aduised , to obtaine that
faith in the end ; and yet he
thought , whilest he was in
this World , that one Ser-
mon in a moneth would
haue serued him to haue
gotten that faith : but hee
seeth he would not beleue
the Word of God ; for Gods
owne Word willed him,
that hee should not labour
for the meat that perisheth,
but for the food of everlasting
Life. And lest hee should
doubt of these things which
God saith ; Christ saith,
Consider the Lillies of the
field, they labour not, neither
spin they : I say vnto you, that
Salomon in all his glory was
not cloathed like one of these.
If G O D so clothe the grasse
which

which is here to day, and to morrow is cast into the furnace, will he not do much more for you, O yee of little Faith? Here Christ tells them that will not beleue his promise, and follow his counsell, they are of little faith. And the Holy Ghost telleth vs, *that faith commeth by hearing of the Word preached: and, Without faith it is impossible to please God:* And there were neuer any saued, but by faith, nor there were neuer any damned, but for want of faith. For the Holy Ghost saith, *He that cometh to God, must beleue that God is, and that hee is a rewarder of them that seeke him.* Hee did not beleene that GOD would prouide for him in

this world, and saue him in the next, because he wanted faith. And he wanted faith, because his delight was not as *Maries* was, to leaue his worldly affaires, and to heare the Word preached. He could not pray, that hee might profit by the Word preached, because he had no knowledge by the Word to see his wants.

Hee had no knowledge, because hee had not continually heard and reade the Word, which would haue taught him to haue knowne God and himselfe. If hee prayed sometimes without knowledge and faith, his prayers were vaine and frivulous.

And thus he seeth it was
his

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his owne negligence that brought him to Hell, because hee would not labour for the meat that perished not, and now he is so vexed at himselfe, because hee did not follow the counsell of our blessed Saviour Christ, that tooke such paines for him, and gaue him so many warnings, and told him how hee should finde it, if hee would follow his counsell; that hee would now, if it were possible, be reuenged on himselfe: as *Judas*, when hee had done that which Christ had warned him of, and saw that now it could not be vndone, hee laid violent hands on himselfe, to be reuenged vpon himselfe. But when they see they

Mat. 27. 4.

K 5

can

cannot bee reuenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot be expressed; then they will defie Satan, and cry out against the World they loued so well, and say; Satan laid all his baits by the things which are in the World, yea, many baytes hee layd, and tooke many euen with things that were lawfull to bee vsed in the World by the appointment of GOD, as you shall see. Meate is ordained of God for the nourishment of man; and yet how many doth Satan take with the sinne of Gluttony? And therefore take heed

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heed that thou eatest temperately. *Meat is ordained for the belly, and the belly for meat, but God wil destroy both them and it.* Drinke is very lawfull; yet how many doth Satan take with the sinne of Drunkenesse? And therefore Christ saith, *Take heede lest at any time your hearts be overcome with drunkenesse, and surfetting, and cares of this world.* Marke this counsell of Christ, *Lest at any time.* As if hee should say, Be continually carefull, lest thou art overcome with surfetting and drunkenesse, and cares of this world, for thou mayest surfet, and be drunken with any thing thou takest care for in this World.

1 Cor. 6.
13.

Luke 21.
34.

And

Mat. 6. 31,
32.

And therefore Christ
saith, *Take no care, and doe
not say, What shall wee eat,
and what shall we drinke? and
wherewith shall wee bee clo-
thed? for after these things
seeke the Gentiles. And your
heauenly Father knoweth, you
haue need of these things: but
first seeke the kingdom of God
and his righteousnesse, and all
these things shall be ministred
unto you. Oh the mercie
of God, which would tell
you, that your heauenly Fa-
ther knew that you had
neede of these things, and
he would giue you that hee
knew sufficient. Seeke ye the
Kingdome of Heauen, and
these things shall be ministred
unto you. Seeke yee the hea-
uenly treasure, and a little
of*

of this earthly trash will
serue the turne. And if you
knew all , and how Satan
hath poysoned most of it,
you would be afraid to take
any of it. But if you take
nothing but at my hands
(saith Christ) Satans poy-
son shall neuer hurt you: but
if you begin to be your own
caruers , Satan will so sawce
it with sweet poyson , that
hee will deceiue the wisest
worldlings in the world.
And therefore see you take
nothing , but at the hands
of the Lord ; for Satan hath
spred his Net , as the Spider
doth her Webbe. Now the
Spider lyeth close hidden in
a darke hole , vntill the silly
Fly be intangled, and then he
comes and taketh her as his
owne :

owne : and euen so Satan lyeth close, vntill hee see you entangled within the things of this World, and then hee claymeth the World and you, and all for his owne.

CHAP. 40.

The poyson of outward things.

See how Satan hath poysoned all things in this World : as Apparell, with pride ; Honour, with haughtinesse ; Beauty, with vanity ; Recreations, with swearing ; Riches, with couetousnesse ; a thing cleane against reason : for the naturall man would think, that he which is rich, neede not be couetous ; and yet it is commonly seene, The more rich, the more

more couetous. Yea, and euen our vertues, how doth Satan seeke to poyson them? as for liberality, how doth hee seeke to poyson it with prodigality; and honest labour, with carefulnes? And therefore S. Iohn saith, *Loue not the World, nor the things that are in the World, for the loue of the World, is enmity to God.* Then some worldly man will say, What? shall we do nothing? Yes: but see how soone the Deuill will lay a snare to entangle thee withall, that thou mayest be idle; the very bait with the which hee catcheth all: for many desire goods, that they may bee idle; and the Deuill hath some leasure to talke with a man, when hee is

1 Ioh. 2. 15.

Mat. 12. 39

is idle; and idlenesse bringeth a man to many vaine recreations, and so to much eating and drinking, and to many wicked finnes. The Holy Ghost saith, that *wee shall give account for every idle word that we speake*: and therefore thou mayest not be idle by any meanes. Thou must labour fixe dayes, for God hath commanded thee so to doe: and thou must doe it, not for any care thou hast of the world, but because God commanded thee: and thou must shew thy selfe obedient to him; and all thy care in thy labour, must be how to please him, and leaue the successe of thy labour to him: and thou must be carefull in thy labour,

bour, that thou takest no care for thine owne profit, nor thine owne pleasure, but how to please *God*, and then let it please thee: but bee sure it please not thee, and offend *God*. And thus thou must labour sixe dayes, and follow the commandement of *God*, and his example, after whose Image thou wert made, and whom thou art to imitate: he laboured and made in sixe dayes these things for thee; labour thou to obey him: hee laboured and looked ouer his worke, and saw it was good; so thou must labour and looke ouer thy worke, and see that it bee good before *God*. Though there are many imperfections in thee, yet because

cause thou art reconciled to
 GOD in Christ, and now
 shewest thy humble obedi-
 ence to his commandement,
 that thou wilt neither be
 idle, nor yet labour for thine
 owne profit or pleasure, nor
 doe thy owne wayes, but see
 that thou dost those things
 that hee hath appointed
 thee, taking hold of Christ
 by faith; he accepteth them
 for good, through Christ,
 who hath fulfilled all for
 thee: for, *Obedience is better
 then sacrifice.*

1 Sam. 15.
 22.

Then also thou must rest
 the seventh day: for so for
 thy ensample he rested, and
 commaunded thee to rest
 that day, and to keepe it
 holy to the Lord. Now hee
 commandeth thee to leaue
 all

all earthly businesse, and attend vpon him, and heare what further instructions hee hath for thee, how to strengthen thy faith, how to take hold on Christ, & how to come to his Kingdome.

Now thy care must bee, how to learne at his mouth to keepe his Commaundements. Now hee will shew thee the figure of that euerlasting Rest, which hee will bring thee to, through Christ. Now if thou beest not very readie and diligent to attend vpon him the seuenth day, thou shewest that all thy labour on the six dayes, was for thine owne pleasure or profit, more then for thy obedience toward the Lord thy God: for
if

if thou wouldst haue obey'd him in thy labour in the fixe dayes, thou wouldest haue obeyed him in thy rest, the seuenth day also. This shall be a witnesse to thine owne Conscience, lest that thou be deceiued, as many bee, who thinke that they labour all the weeke to please God, when indeede they labour to please themselves, because the Commaundement pleaseth their humour better, then to keepe holy the Sabbath, and they will be willing to take one houre from the Lord in the morning, and another in the after-noone, or two, it may be: which sheweth, that their mindes and affections are more on the World, then

then on the true seruice and
obedience they owe to
G O D.

CHAP. 41.

Prodigality set out.

SOME thinke, that the
prodigall man taketh no
little care for the world:
but I say hee is a wicked
man, and taketh too much
care for the world, and too
little care to please G O D.
Hee is an idle man, and will
not labour fixe dayes. Hee
is a disobedient man, and
will not keepe holy the se-
uenth day. Hee is a wastfull
man, he will spend wastfully
for the vaine-glory of the
world, which some say they
care not for; hee leauech
those

Rom. 138

Psal. 37. 21

those things which God hath giuen him and his Family without care. Yea, he is a couetous man; for hee will borrow of others, and spend it wastfully, and neuer pay it againe. Hee breaketh the Commandement, which saith, *Owe nothing to any man, but this, that you loue one another*: for the Holy Ghost saith, *The ungodly borroweth and payeth not againe: but the mercifull man is liberall and lendeth.*

Some wil say, they would pay if they had it: but indeed they will not haue it, because they will not obey God, and liue as hee hath appointed them. They are proud, and will spend so far beyond their Calling, that they

they haue nothing to lend to the poore children of God, because they spend either vpon the wicked, or in excesse, when there is no neede; or vpon those that haue as little, or lesse neede then themselues. *Such a person is worse then an Infidell, because hee provideth not for his household.* God doth not say, Because hee taketh not care for his owne household; for all his care should be to please God: but hee careth not to please God, neither doth he obey God, to labour sixe dayes, and to see his household labour: for whilst he is idle, or vsing some vaine pastime out of his Calling, his children and seruants disobey God, and mispend

1 Tim. 5, 8

spend their time, and weaken his estate, & all through his owne carelesnesse to please God. Hee sheweth himselfe no good Christian; for a good Christian life, is a carefull life: not carefull of the world, but carefull lest the world should hinder him any way from serving of God, either in being too negligent in his calling; and so provide not for his household, and become worse then an Infidell; or lest hee should be covetous, and become the man whom God abhorreth. And yet there be some so ignorant, that they will say, The prodigall man beareth a noble minde. But hee beares a wicked minde, and they know not what a noble

noble minde, is that say so.
Our Peeres and Princes are
called Noble-men, because
they beare noble mindes,
that is, they are vertuous,
and temperate, and discreet,
gouerning the Common-
wealth according to their
Calling, regarding the ver-
tuous, and keeping vnder
the vicious, holding in the
Prodigall, who would run
away with a whole King-
dome, if they might haue it;
nay, no Kingdome is able
to satisfie prodigall persons;
for their disobedient hu-
mour will neuer be satisfied,
because they doe not labour
to keepe the Command-
ments of God. Some are
more infected with this sin
then others; but all that are

L not

not infected with prodigality, have a disobedient humour, they are vndiscreet, because they cannot spend when they should, and spare with discretion when the time is. They are vnthankfull, because they doe not heartily thanke God for his blessings, but wish they were more. Neither will they bee thankfull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them; but indeed, such are not to be about Princes or Peeres, no more then the couetous. Some wise and learned

learned men haue disputed,
whether the couetous or
the Prodigall be the worst
member in the Common-
wealth; But I pray *GOD*
you nor yours bee none of
both: but heare what the
Holy Ghost saith; The Co-
uetous is the Man whom
God abhorreth: The Pro-
digall is worse then an In-
fidell. And thus I leaue
them, and pray to *God* for
Christs sake, they and wee
may leaue both those and all
other sinnes, and take hold
of *Christ* by faith, and liue
through him, with *God* for
euer and euer.

CHAP. 42.

*Difference, betweene an act,
and habit of sinning.*

Now you must know
this, that the deare
Children of God, for want
of discretion, doe sometime
an act, which may be called
couctous, and yet not vpon
a couctous humour: and an
act that may be called pro-
digall, and yet not vpon a
prodigall humour, but for
want of discretion at that
time: For there is none so
discreet at all times, that is
not somewhat infected with
either of these sins: for we
are infected with all finnes,
and therefore God, in great
mercie to man, made the
Sabbath, or Lords Day: so
that

that if a man did in fixe dayes ouer-ſie himſelfe, as indeed we all doe, and did not reconcile himſelfe to God euery night, as wee ought to do, yet on the Sabbath day, the Lord calleth him to him, and ſheweth him his faults, and witheth him to bee reconciled vnto him through Chriſt, and breatheth into his face the breath of life againe, and re-mbeth in him the Image of God againe, that was decayed by his ſinne, and ſo he getteth home a renewed man. And therefore I ſay, and ſay truly, that all the Writers in the World cannot expreſſe, what hurt that man, woman, or child doth himſelfe, that doth not attend

on the Lord on the Sabbath Day: neither can any man or woman doe their seruants more hurt, then to keepe them from the Lords house that day: The Lord hath charged thee that thou (if thou hast any vnder thee) shalt see them come, and come thy selfe, as thou wilt answere it: for the Lord himselfe is now there prepared to teach thee & thine: and therefore goe to him, and goe prepared: *Cleanse thy heart of all earthly things;* and know that hee is there to see thine heart, and all thine affections and behauiour. Some will say, I would goe to the Church, but there will be little. But I say vnto thee; I feare that thou wilt not

not learne that little. If God
 for thy disobedience, will
 speake but a little to thee
 that day; yet thou hast a
 great deale to say to him;
 confesse thy sin, shew thine
 obedience, be an example
 to them, which would stay
 from the presence of GOD,
 pray for his grace vpon thee
 and them, and the whole
 Church, and appeale to the
 promise of God; *When two
 or three be gathered together
 in his Name, hee will be with
 them:* Pray that God may
 send his Word plentifully
 for Christs sake, although
 our sinnes deserue to haue
 it taken away altogether;
 seeke to doe some good to
 the poore, although there
 bee but a poore company

Math. 18.
 20.

of you gathered together.
 Mooue the people to pro-
 uide themselves a Breacher,
 tell them of their wants,
 speake to the Magistrates:
 moune to see the Ale-
 houses full, and the Church
 of God empty.

CONA. 143.
*The service of the Sabbath
 ought to be publike.*

Some will goe to the
 Church of GOD in the
 fore-noone, and in the after-
 noone they will serue GOD
 at home; but thou canst not
 doe God so great seruice at
 home: serue him six dayes at
 home, and the seventh goe
 to the Church of the Lord,
 if God be truly worshipped
 there

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there, as I pray God he ever
may bee in our Churches to
the Worlds end; and I pray
God you may be true wor-
shippers of God. And al-
wayes in the Church of
G O D, both forenoone and
afternoone, let there be one
the more for thee. But of
this I warne you, for the
loue I beare to your soules
and bodies; if you cannot
get the people to prouide a
Preacher, which may dis-
pence the Word truly and
sincerely; remouue you
where you may haue; and
heare the Word so preach-
ed: for, *where the word of
the Lord is not truly pre-
ached, the people perish, for
want of knowledge.* But if you
can get a Preacher where
L 5 you

Pro. 29. 10

Mat. 9. 37.
38.

Phil. 2. 21.

you dwell, and doe good both to your selfe & others, I think it better so : for, *The Haruest is great, but the Labourers are few; therefore pray the Lord of the Haruest to send forth Labourers into his Haruest* : For the true Labourers indeed are not few, but very few: for as the holy Ghost saith, *All seeke their owne, and not that which is Iesus Christs*. All, is taken here, as it is in many other places, for the most part; for the most seeke their owne: nay, it would seeme well, if some would bee contented with their owne; but they seeke more then their owne: if they examine themselves well, they shall finde it so; whereas the true Preachers
of

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of Gods Word will be contented with lesse then their owne; so they may winne soules vnto Christ: they care not. They count all the world dung, as indeed it is, so they may be Christs, and draw many to him. I hope in God, that through his grace some of you will bee Preachers. I pray God, for Christs sake, to enlighten you with his Spirit, and giue you grace, that you may be truly godly, and very zealous for the glory of God, labouring by all meanes possible to encrease the glorious Kingdome of Christ. And of this be sure, if you will lose nothing of your owne, you will neuer win many to Christ: and marke how the
Holy

Holy Ghost saith, *They seeke their owne.* He doth not say, *They seeke more then their owne:* but *They seeke their owne.* As if he should say, as indeed hee meaneth; They busie themselves about seeking their owne, but in the meane time they neglect the great worke, and the great businesse that I had let them about, to gather together the soules that Iesus Christ the Sonne of God shed his heart bloud for; and contrary to all reason, they look for their wages, before they haue done their work. Saint Paul, which was called to be a Preacher of the Word of God, saith, *Woe to me, if I preach not the Gospell.* But he doth not say, *Woe be to me if*

1. Cor. 16.

9.

if I seek not goods. He saith,
Necessity is laid upon me to
preach the Gospell. But hee
 doth not say, *Necessity is*
laid upon me to get goods.
 Yet some of them will say,
 they must not lose their
 goods and right; rather they
 must goe to Law for them,
 but contrary to the Law of
 God, they neglect their du-
 ty in his Church, they doe
 not study how to divide the
 Word of God aright, and
 to give to euery one that
 which is fit for him. What
 doth the Holy Ghost call
 negligent Preachers, but
dumbe dogges that will not
barke? The dog will barke
 and give warning to the
 whole household within,
 if any danger be neere: but
 those

Esa. 56. 10.
 11.

those that should deliuer my
message vnto the people,
they busie themselves about
their owne affaires; they
slumber and delight in slee-
ping; they will not call out
to the people, and giue them
warning of the danger that
is neere them: I pray tell
me, or let any man tell me if
he be a good seruant, which
will goe about his owne bu-
sinesse, and neglect his Ma-
sters or no? No man will
account of such a seruant, but
will cast him off for naught:
euen so God will cast them
off for naught that seeke
their owne, and neglect the
diligent seeking of that
which is Iesus Christ.

CHAP.

CHAP. 44.

*The honourable Calling of
Ministers, stained by world-
linesse.*

I must needs say, I have
beene very desirous, and
have often begged of God,
that some of you might be
Preachers; yea, and all of
you and yours, if it might
please his diuine Majestie to
bestowe such graces vpon
you, as were meete for so
high a Calling. But God
knowes I neuer desired it,
because you should get any
thing in the World, but be-
cause you should get ser-
uants to God, and soules to
Christ, and because you
might bee so enlightened
with the Word, through
the

Ioh. 17 9.

Col. 3. 1.

the Holy Ghost working within you, that you might make no account of the Word, as indeed it is nothing; nay, it is worse then nothing: for nothing doth no hurt, and the world doth much hurt. *I pray not for the World (saith Christ) but for those whom hast given mee out of the World: those, that though their bodies be in the world, yet their hearts, their mindes, and their affections are as high as heaven. If thou bee risen with Christ, seeke those things which are above, where CHRIST sitteth at the right hand of GOD: set not your affection on things which are on the earth, but on things which are in heaven. I pray*

pray *G O D* for Christ his
sake, you may be of those,
which Christ prayed for,
those which have their
minde and hearts busied
about heavenly things, and
never taking care for the
things of the World. Woe
is me, which feare, lest any
of you or yours should love
this World: but if it please
G o d that any of you here-
after should be a Preacher,
and love the World, I can-
not expresse the griefe it
would be to mee, even so
long as I were in the world.
If any of you should aske
me, if it were not as euill in
another man as in a Prea-
cher? I answer, no; for it is
a very dangerous, and in-
deed, a damnable estate to
love

loue the Word. I know
 what I say: I doe not say, to
 be conetous, or desire to be
 rich, whereby one is moou-
 ed to vse vnlawfull meanes
 to get goods: but I say to
 loue lawfull goods which
 God hath giuen thee, and to
 neglect the seruice of GOD
 about them, if it be but in
 thinking of them: and to be
 at any time more loath to
 lose thy lawfull goods, then
 to goe to Law to the hurt of
 thy Brother whom Christ
 died for, it is a wicked sin in
 any man. To set a rent or
 price of any of the lawfull
 goods or lands, more then
 thou in such a case wouldest
 bee willing to giue, it is a
 wicked sinne. To let or sell
 any thing to any man, for
 finister

The dan-
 ger of
 dealing
 with wic-
 ked men.

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sinister respects, that thou dost not thinke to be the true and faithfull seruant of GOD, if thou mayest let it wel to those that are, is a sin. But to let a Farme to any that thou doest not think to be the true seruant of GOD, but because hee is richer, or is better able to pay thee, or will giue thee more for it, is a great sin: *For the earth is the Lords, and all that is therein,* and he hath set thee as a Steward ouer some parts of it, and thou art by his appointment to let it to his children and seruants that loue him; and because many things haue many prices, hee bids thee deale in all his businesses, as thou wouldest bee dealt withall
in

Iob 31. 2.

in such a case : He bids thee
deute liberally with thy Bro-
ther, that his soule may blesse
thee ; yet thou wilt neglect
 thy Brother, whom thou
 seeft careful to serue God in
 Christ, and let it to one that
 hath little or no Religion in
 him, because thou seeft that
 hee can deale more worldly
 in the World, or more easi-
 ly, as the World calls it,
 though indeed it be more
 wickedly before God : yet
 because thou seeft hee is
 more able to pay thee thy
 rent, thou wilt let it to him
 who is indeede Gods ene-
 mie, and for whom God ne-
 ver made it : for God made
 these things for his children
 and his seruants : and hee
 doth neither loue GOD as
 his

his Father, nor obey him as
a servant: neither will hee
more become obedient to
God, and seruiceable to his
Church, if thou let him a
good penny-worth: where-
as if he thriue not of it, hee
will raile on thee, and on thy
Religion, which is indeed
against God; for he know-
eth not, that it is God that
garieth power to get goods,
and that it is God againe
that keepeth men short: al-
though sometimes with his
mouth hee speaketh it, yet
the true knowledge of it,
dwels not in his heart, and if
he grow rich vpon it, he wil
not be liberall to the poore
Children of God, conside-
ring their wants as if they
were his owne: for he hath

no

no naturall affection towards them, because they are not his bretheren. Loe, here thou seest what to doe with thine owne, or as some say, *Gods*, and thine owne; or as the truth is, *Gods*, and not thine owne; and therefore thou mayest offend *God* in it: for thou art but a Tenant at the will of the *LORD*, and art to depart at an instant; yet thou hast a great title vnder *God* for thy time, and thy title is good; and lawfully thou mayest enioy them; yet the loue that thou bearest vnto them is vtterly vnlawfull, for it is the loue that thou bearest to these worldly goods, that maketh thee to let them to such a Tenant,

as will neither serue *GOD*,
nor doe good to the poore
seruants of *GOD*. The man
to whom thou lettest it,
may be a ciuill honest man
in the world, for among the
Heathen, yea, among the
Iewes that would kil Christ
again, if they had him, and
hate the children of *GOD*,
there are such in the World
as will deale ciuilly, and pay
at their day, perhaps better
then some Christian. But if
thou beest the true Child of
God, thou must haue a dis-
cerning eye of faith, which
euery one hath not, and
know the Childe of *God*
from an euill man: neither
mayst thou iudge the other
for all that, but pray for him,
and hope that though he be
not

not the true servant of God now, yet in good time, by Gods grace he may be. Thou mayst not impart the benefits of Gods, as neere as thou canst, but to those whom thou knowest to bee the Lords true servants, and thou must do it for the love thou bearest to God. Why shouldst thou not love Gods Children much more then any goods thou hast? There is great reason to doe in, able to perswade any man, if his heart bee not of stone. For God made vs most excellent creatures, according to his own Image. Satan came by stealth, and subtilty, and through craft stole away that excellent Image from vs, and made vs mostingely per-

persons, deformed Devils,
so that wee are ashamed of
our selues, ranne away and
hid our selues, and we were
good for nothing, but euill
for all things, fit for nothing
but fire-brands of hell, into
the which wee were ready
euery houre to fall, and God
hath said, that if we suffered
the deuill to deceiue vs, hell
should be our portion, the
deuill stood gaping to re-
ceiue vs: wert thou not in
a miserable case then? I tell
thee, we were all in this mi-
serable case. And I tell thee
true, I am sorry at the heart,
when I see any that doth
not consider the case, wher-
in he was, and I am afraide,
lest any of you should forget
the estate wherein yee were,

M

and

and so become vnthankfull,
and fall into it againe. Oh
the danger is great ! But tell
mee, wouldst thou not loue
him ; that would come and
make thee like a God again,
and wash away all thy filthy
poyson, and deliuer thee
from the flauerie of the De-
uill, and from the fire of
hell, and set thee in Paradise
again ; yea, in such a Para-
dise as the Deuill can ne-
uer haue power to deceiue
thee ? And for thy better as-
surance, bids thee hold thee
by him, and thou shalt ne-
uer neede to feare ? If thou
shouldest not loue him and
all his, thou wert greatly to
blame. But I know now in
thy distresse thou doest not
make so much question,
whe-

whether thou shouldst loue him or no; for thou thinkest it vnpossible but that thou shouldest loue him and all his, and doe whatsoeuer he would bid thee. If thou wert once in Gods fauour againe, thou wouldest not disobey him for all the Deuils and Worlds that euer were. But oh the miserie ! here is the thing : how is it possible that thou shouldest be helped ? God is thine enemy, the Deuill is thine enemy, the World can doe thee no good, nor make thee cleane for all thy bloud within thy veines is corrupted, thy heart-bloud is become most filthy poyson, and thou art become most vgly, deformed like the De-

M 3 uill,

uill, and thou art a shame to thy selfe, although no body see thee but thy selfe, & hell fire is so bigge, that all the water in the world cannot quench it. Thus beginning to despaire, thy torments beginne to encrease, when thou couldest see no way to escape it: but oh the loue of God, the wonderfull loue of God toward thee, neuer to be expressed, not for any goodnesse that is in thee, for behold heere what a filthy creature thou art; but for the euermlasting goodnesse that was in himselfe, his great mercy and wonderfull wisedome, he found a way, euen for his owne sake: or else Man and his posteritie had beene burning in Hell fire,

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fire for euer and euer. How
 did he finde a way? hee sent
 his owne Son to wash this
 filthy creature, man; his one-
 ly Sonne, I say, the Sonne of
 God. And how did he wash
 him? No water would make
 him cleane: he washed him
 with his owne blood, and
 hee sweat water and blood
 with washing of him; yea,
 he shed his heart blood, and
 gaue it man to drinke, that it
 might enter into his heart,
 and so runne thorow all his
 veines, and so clense him
 indeed. *Mans flesh was cor-
 rupted. The Sonne of GOD
 brake his Body, & gaue them
 his flesh to eat, that it might
 renew their flesh, and that
 their leprosie might be hea-
 led.* And the Sonne of God
 M 3 did

Mat. 36. 27

Gen. 6. 12.

Mat. 26. 26

did this indeed; hee brake his Body, and gaue it vs to feed on; he shed his Blood, and gaue it vs to drinke, or else wee could neuer haue bin cleansed. But woe is me, God would not accept him; he said that man for his disobedience to him, and obeying the Deuill, must goe to Hell and burne there. Oh the mercies of the Sonne of God, how it is possible they should bee shadowed out! for no body can expresse the depth of it, that hee would indure the paines of hell for vs, hee being man, endured them; and being *God*, overcame them: hee stopped the mouth of the deuill, shut the gates of hell, tooke man by the hand, hee hauing washed

Eph. 3. 18.

19.

Gal. 3. 13.

washed him, and endured the pains of hell for him: he takes him by the hand, I say, and leades him to his Father, hee accepts him in Christ. Oh the mercies of God in Christ, that are neuer able to bee set out by Man! Man through his fall wrought his vtter ruine alone by himselfe: Christ, the Son of God, hath wrought his recouerie alone by himselfe, without the helpe of any, & set man in a farre better estate then hee was before: for now he hath giuen him the hand of faith to hold on him, that hee may neuer fall: before, man was alone, but now he is ioyned fast vnto Christ by faith. Now what hath man to

M 4 doe?

Ioh 4.21.

Ecc. 7.29.

Ioh. 7.16.

Ioh. 11.25

Mat. 16. 16

Mat. 11. 27

doe? To follow Christ, and take hold of him by faith. Not that man deserueth heauen by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserued heauen for him, and bringeth him thither, and setteth him in a glorious place by God his Father, and God accepteth him in Christ; & taketh him at his hands. *No man cometh to the Father, but by me* (saith Christ.) Now oughtest not thou in conscience to loue, obey, and follow his counsell, that hath done this for thee? and to loue all his children and seruants, better then the children and seruants of thy vtter enemy the deuill, who was not only enemy

enemy to thee, then, when
hee first corrupted thee and
thy seed, but he is vtter ene-
my to thee still, and not only
an vtter enemy to thee, but
also to Christ thy Saviour,
and will by all meanes hin-
der him, and impouerish his
Kingdome, and if he can pos-
sible, he wil bring thee from
Christ to hell againe? And
wilt thou enrich his King-
dome for a little goods
(which Christ neuer bid
thee get) who is an vtter
enemy to thy Saviour, and
seeketh by all meanes to im-
pouerish his Kingdome, to
speake against his Word, to
scoffe at them that follow
him; yea, often stoppeth
their mouthes that would
gladly speake on Christs

M 5

side,

Ioh. 19. 12

side, saying; If thou art altogether on Christs side, thou art not *Cæsars* friend, and wilt not enrich his Kingdome?

Rom 14.
23.

Thou knowest when thou enrichest Satans Kingdome, thou weakenest the Kingdome of Christ, in that thou weakenest thy faith; for thou canst not in faith part with any of thy goods, to one whom thou doest not think the servant of God in Christ, and *Whatsoever is not of faith, is sinne*. And I proue this vnto thee thus: When thou lovest the fauour of GOD, and becommest a bond-slaue of the Deuill, thou lovest all the blessings, which God in mercy hath made for thee, & bestowed on

on thee. But they did not then fall to the devil: but did fall to the Lord, whose they were; for they were not thine before, but the Lords, and therefore thou couldest not lose nor forfeit them to the deuill: yet thou hast lost them from thy self, and they fell to the Lord, who lent thee them so long as thou didst serue him: but the Deuill finding thee possesse of them, claimeth them now, not that hee hath any right to them, but like an vsurping Tyrant, and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slave, and all thy goods to bee at his commaundement, but thou hast nothing to

to lose but thy selfe, and that thou lovest; but Christ redeemed thee. Take heede therefore; for as an vsurping Tyrant, who hauing gotten once possession of a Kingdome, will euer after lay claime to it, and will vse all the meanes hee can to get it againe; and the first possession is not onely a great light to make him get it the easier; but also it maketh him, if hee get it againe, to keepe it more strongly, and fortifie it with a mightie power, and keepe watch and ward in it, that he will neuer lose it againe: So will the Deuill; and therefore take heede thou deale not with any of the seruants of the deuill, nor by no meanes enrich

inrich his kingdom. If a noble & worthy-minded man, who hath great possessions, passe by some puddle, where hee should see a Harlot casting away her owne sonne; if hee should enquire for the father, and finde, that contrary to nature, he were run away from his owne childe, leauing it to vtter ruine and destruction; if this noble-minded Gentleman should take vp the childe, and cause it to be washed, and clothed, and fed, and cause it to be instructed and taught, those things which it were fit it should learne, & when hee came to be a man, hee should say, I found thee thus and thus, and seeing no bodie had care of thee, I tooke thee

thee vp, and euer since maintained thee in good estate; and now I would haue thee acquainted with my affaires and businesse; for I meane to trust thee with those things that I haue: for so it is, my King calleth for me, and the affaires of my Countrey require that I should neglect mine owne businesse, and attend vpon them; wherefore I leaue my lands, Lordships, and Tenements with you in trust, till I come againe: let them to my friends, and let him penny-worthes, that they may well liue vpon them: let your own friends some part of them; deale so in it, as at my comming home I may finde you faithfull. Now, if this seruant should

should neglect his charge,
neglect his own friends and
his Masters, and goe for a
little more rent, which his
Master cared not a whit for,
and let his Lands and Te-
nements to his vtter ene-
mies, who growing rich
with the lands and goods
of this noble Lord, would
be readie to bid him battell
at his returne home, and to
strike at him with his owne
sword; judge you, would
not this Lord thinke he had
dealt very euill with him?
Nay, would not euery ho-
nest man that should but
heare of it, thinke and say
that he had dealt most vild-
ly with so good a Lord and
Master, and that hee were
neuer meete to come in the
com-

company of an honest man
again? Thus hath Christ
dealt with vs; When our
wicked father, and vngodly
mother *Adam* and *Eue* cast
vs into the puddle of sinne,
and ranne away and left vs
there, where we should ne-
uer haue beeneable to haue
gotten out, Iesus Christ the
onely Sonne of the high and
mighty God, our mercifull
Lord and Sauour came by
and washed vs, and brought
vs vp at his owne cost and
charges, and wee haue no-
thing but from him; hee
taught vs himselfe in all
good doctrine: and being
gone to ouercom the enemy
of his King and Countrey,
he hath left his goods with
thee, bids thee to deale well
with

with his seruants, and let them good penny-worthes, and deale not with his enemies, neither make anie marriage with them; yet thou for a little money wilt buy and sell, marry and giue in marriage with them: yea, and thinkest, because thou findest them more rich in the World, they are better for thee to deale with all; and yet they are the vtter enemies of thy Lord, & will be ready at his coming to bid him battell, and strike at him with his owne sword.

2 Cor. 6.
14.

CHAP. 45.

The right vse of goods.

HEere thou seest what cause thou hast to loue Christ and his seruants: and
how

how thou oughtest not to loue thine owne, but to vse it, as the Lord hath appointed thee whose indeed it is. If thou dealest not with thy Lords goods and lands, as hee hath appointed thee, art thou not in a great fault? surely, thou hast nothing to say for thy selfe; saue to appeale to his mercie, confesse thy sins, and amend thy life. But if a Preacher, whom God hath enlightned to see, what he was out of Christ, and what hee is in Christ, and hath willed him to tell the people from his mouth, how he & they would now behaue themselves inwardly in their hearts, and outwardly in their goods and substance: if he, I say, whom
 God

Tit. 2. 1.

BLESSING.

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God hath set vpon a hill to
giue light to many : if hee, I
say, whom God hath giuen
much vnto, and of whom
much shall be required : If
he, I say, whom the Sunne of
vnderstanding should arise
vpon : nay, if hee, I say, in
whose heart the glorious
Sonne of God should shine,
will darken his glory with
the thick cloudes, or rather
thick clods of this earthen
world, his sinne is great : but
what did I say, darken their
light ? nay, they darken the
light of the Gospel, that all
should see to goe by : nay,
they darken the glorious
light of the Son of God, and
eclipse his Glory ; whereas
*they should draw many vnto
Christ by their liberalitie
and*

Mat. 5. 14.

Luk. 12. 48

I Tim. 4.
16.

and true preaching, they drive many from Christ, by love of their owne (as they say) & by their idleneffe and negligence in preaching (as I say) and I say, this love of their owne, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men, who love the world as well as they, but there are not so many that looke on them, & God hath not set them for a light, as he hath done the Preachers. And the reason why the Preachers are many times overcome, is this, because the enemy doth bend all his forces against them, not vnlike the enemy of the Israelites, who said, Fight neither

BLESSING.

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neither against more or lesse,
but against the King of Israel,
So doth our enemy the De-
vill, hee fighteth neither a-
gainst more or lesse, but
against the Captaines of the
Church; namely, the Prea-
chers; for he knoweth, that
if they bee once overcome,
then the whole Armie will
soone bee confounded and
brought to nought. Be you
al vpholders of them, which
by no meanes can bee done,
but by Prayer: for as our
Preachers should pray for
all, so al should send vp their
prayers to Almighty God
in the Name of his Sonne,
to send his holy Spirit into
the hearts of the Preachers,
to sanctifie them through-
out, that they may be holy
in

Luk. 22. 3.

2 Cor. 12.
7, 8.

in body and minde, following the example of our Saviour Christ, who said to Peter his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Satan hath desired to winnow thee like Wheate, but I haue prayed that thy faith faile not.* Againe, S. Paul appointed by the Sonne of God to be chiefe Preacher to the Church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Satan was sent to buffet me, but I besought the Lord Iesus that he might depart from me.* Now in these two great combates made betweene the Deuill and the deare children of God, yee see that
 prayer

prayer is the weapon wher-
by the Tempter is ouercom.
Wherefore I earnestly en-
treate you, let your prayers
alwayes be sent vp to God,
through Christ, for the Prea-
chers, and all such as are in
high places, that so they
continuing firme & stedfast,
your faith may by them bee
more confirmed.

And the blessing of God
Almighty, the Father, the
Sonne, and the Holy Ghost
be with you all, from this
time, euen vnto the end of
the world. *Amen.*

FINIS.